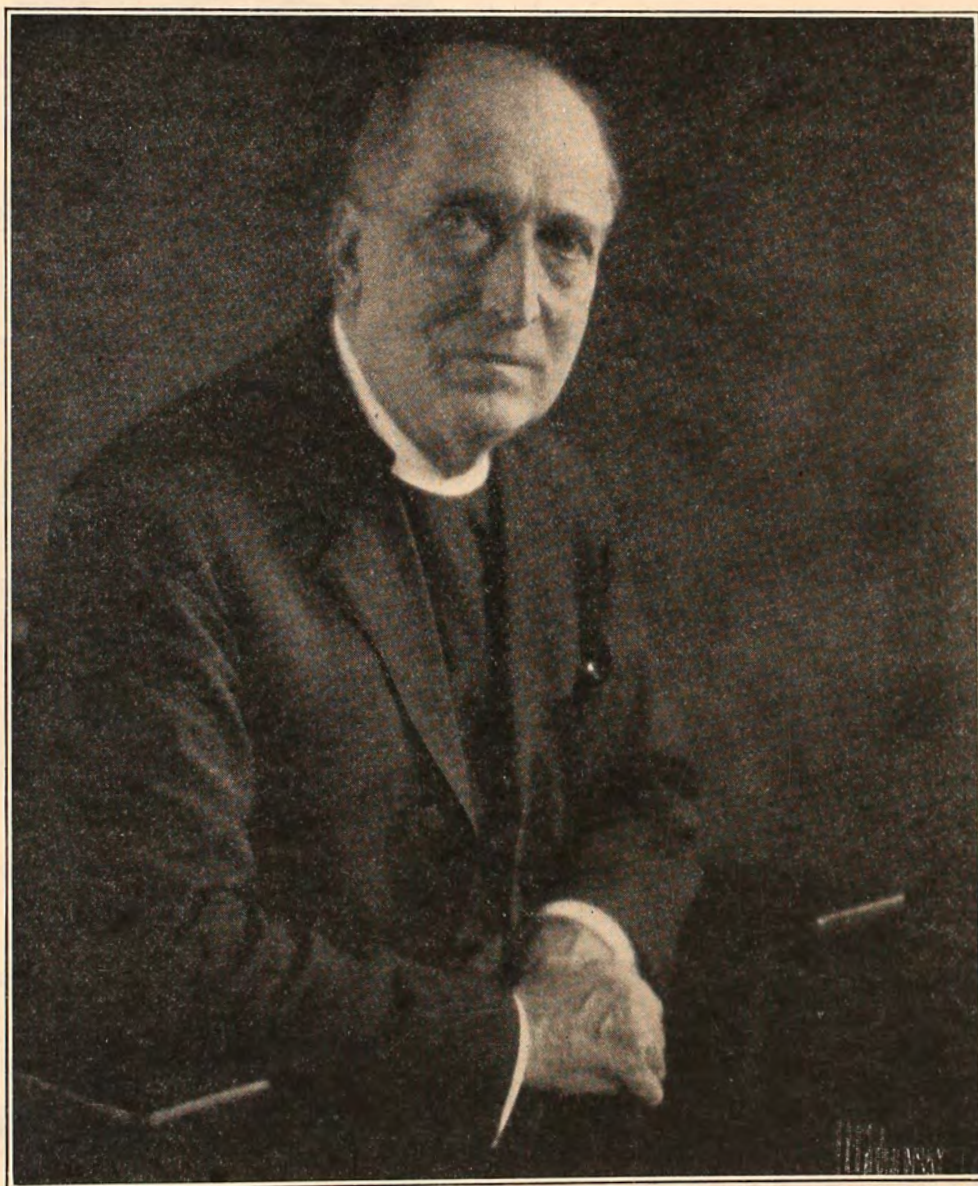


THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XII

Philadelphia, March, 1924

No. 6



THE REV. FLOYD WILLIAMS TOMKINS, S.T.D.

His 25th Anniversary as Rector of Holy Trinity was commemorated by the Parish last month with appropriate religious services and a reception to Dr. and Mrs. Tomkins

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Editor-in-Chief, THE REV. FREDERICK E. SEYMOUR
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Managing Editor
SAMUEL H. WARNOCK
Church House

Business Manager
CHARLES H. CLARKE
1016 Arch Street, Philadelphia

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PHILADELPHIA, MARCH, 1924

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A Word from the Bishop

This is the first issue of THE CHURCH NEWS since the Bishops and Standing Committees have confirmed my election as Bishop of Pennsylvania, and I earnestly desire to ask your prayers that God will give to me the heavenly wisdom, the spirit of love, patience and consecration to do His great work, to which He has called me.

I am sure that I may confidently count on the hearty co-operation of all the Clergy and the congregations committed to their charge, as well as the affectionate good will of the members of other communions in our Diocese.

Let us go forward together in faith that God will answer our prayers, and will lead us to do great things

for the glory of His name and the upbuilding of His kingdom.

There could not be a more appropriate way in which to begin such a new relationship than by spending forty days with the Master; seeking renewed inspiration and strength for the common duties before us. Together let us cultivate the spirit of prayer, learn to rest upon God, depend wholly upon His guidance, and understand more fully the wonderful revelation of His love—and thus prepare for a life of fuller dedication to His service.



1923 Missionary Offerings

The Missionary Offerings sent to New York for the year 1923 to apply on the Maintenance Budget amounted to \$239,040.34, an increase of \$44,227.87 over 1922.

This good result is due to the efforts of the committee in charge of raising the deficit. This committee represented the Executive Council, the Church Service League and the Woman's Auxiliary, which organization suggested the plan for Sacrifice Week.

In addition to the above amounts, \$54,468.74 was

sent for the Japanese Fund, \$7,469.13 for Priorities and \$6,997.90 for Specials, making a grand total of \$307,976.51, the largest Missionary Offering in our history.

In the name of the Diocese, we thank all who generously contributed to this result. Let us take up the work of the present year with increased earnestness and zeal and count it as our greatest privilege to send the messengers of the Gospel of Christ to places far off and near.

T. J. G.

The Church in Education

A correspondent, having in mind the action of the Board of Education of Chester, in releasing public school pupils for certain periods of school time, for religious instruction asks: "Why should not the Episcopal Church . . . sponsor this movement for the youth of our city? It is undoubtedly the coming thing in education."

The Commission on Week-day Religious Education of the Department of Religious Education has long been desirous of accomplishing this end, and has sought opportunities of so doing, though the public school authorities are not yet prepared to grant this right of all pupils.

The parents in the city can demand the release of

their children, and if the demand was sufficiently strong and widespread, undoubtedly the School Board would release the pupils for this purpose.

Meanwhile, the Church must not allow the opportunity to arrive and find her unprepared,—as were the churches in New York.

When the Board of Education allows religious education during school time, it will rightly require trained teachers who will be qualified to teach.

Therefore the importance of definite Teacher Training is urged, and the Church Normal School and other means of instruction called to the attention of the members of the Diocese.

F. E. S.

Confirmation Appointments for March

The Rt. Rev. George W. Davenport, Bishop of the Diocese of Easton, and the Rt. Rev. Philip Cook, Bishop of the Diocese of Delaware, will assist Bishop Garland in taking confirmations during March. Bishop Cook comes the last week in the month.

The schedule of appointments follows:

March 2. Quinquagesima Sunday

A. M. Phila.—Church of The Saviour, Bishop Garland.

A. M. Phila.—St. James, Kingsessing, Bishop Davenport.

P. M. Phila.—All Souls, Bishop Garland.

P. M. Phila.—Merciful Saviour, Bishop Davenport.

Evg. Phila.—Good Shepherd, Kensington, Bishop Garland.

Evg. Phila.—Calvary, West, Bishop Davenport.

March 5. Ash Wednesday

Evg. Phila.—St. Simon, the Cyrenian, Bishop Davenport.

Evg. Wyncote—All Hallows, Bishop Garland.

March 6. Thursday

Evg. Bryn Mawr—Holy Cross, Bishop Davenport.

March 7. Friday

Evg. Phila.—St. George, Richmond, Bishop Garland.

Evg. Collingdale—Trinity, Bishop Davenport.

March 9. First Sunday in Lent

A. M. Bryn Mawr—Redeemer, Bishop Garland.

A. M. Bala—St. Asaph, Bishop Davenport.

P. M. Phila.—St. Sauveur, Bishop Garland.

P. M. West Manayunk—St. Andrew, Bishop Davenport.

Evg. Phila.—St. Paul's Memorial, Bishop Garland.

Evg. Cynwyd—St. John, Bishop Davenport.

March 12. Wednesday

Evg. Kennett Square—Advent, Bishop Garland.

Evg. Highland Park—Holy Sacrament, Bishop Davenport.

March 13. Thursday

Evg. Phila.—Crucifixion, Bishop Davenport.

March 14. Friday

Evg. Eddington—Christ, Bishop Garland.

Evg. Lansdowne—St. John, Bishop Davenport.

March 16. Second Sunday in Lent

A. M. Ardmore—St. Mary, Bishop Garland.

A. M. Weldon—St. Peter, Bishop Davenport.

P. M. Hatboro—Advent, Bishop Davenport.

Evg. Willow Grove—St. Anne, Bishop Davenport.

Evg. Phila.—Covenant, Bishop Garland.

March 19. Wednesday

Evg. Wynnewood—All Saints, Bishop Garland.

Evg. Phila.—Transfiguration Chapel, Bishop Davenport.

March 20. Thursday

Evg. Phila.—St. Augustine, Bishop Davenport.

March 21. Friday

Evg. Rosemont—Good Shepherd, Bishop Garland.

Evg. Clifton Heights—St. Stephen, Bishop Davenport.

March 23. Third Sunday in Lent

A. M. Phila.—Trinity, Oxford, Bishop Garland.

A. M. Pottstown—Christ, Bishop Davenport.

A. M. Phila.—St. Thomas, Bishop Cook.

P. M. Phila.—Trinity, Crescentville, Bishop Garland.

P. M. Christ Church Chapel, Bishop Cook.

Evg. Phila.—St. Clement, Bishop Garland.

Evg. Phila.—Mediator, Bishop Cook.

Evg. West Chester—Ascension, Bishop Davenport.

March 25. Tuesday

Evg. Phila.—St. Luke, Gtn., Bishop Garland.

Evg. Norwood—St. Stephen, Bishop Cook.

March 26. Wednesday

Evg. Phila.—St. James, Bishop Davenport.

March 27. Thursday

Evg. Phila.—Holy Comforter Memorial, Bishop Davenport.

Evg. Prospect Park—St. James, Bishop Cook.

March 28. Friday

Evg. Phila.—St. John Free, Bishop Garland.

Evg. Eddystone—St. Luke, Bishop Cook.

March 30. Fourth Sunday in Lent

A. M. Phila.—Holy Apostles, Bishop Garland.

A. M. Ogontz—St. Paul, Bishop Davenport.

A. M. Ridley Park—Christ, Bishop Cook.

P. M. Essington—St. John, Bishop Cook.

Evg. Phila.—St. Jude and Nativity, Bishop Garland.

Evg. Phila.—St. John the Evangelist, Bishop Davenport.

Evg. Marcus Hook—St. Martin, Bishop Cook.

**SCHEDULE OF LENTEN SERVICES
IN OLD CHRIST CHURCH**

Second Street Above Market, Philadelphia.

Ash Wednesday, March 5th.—Rev. Louis C. Washburn, S.T.D., Rector of Old Christ Church.

March 6th-7th.—Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 8th.—Rev. Stanley V. Wilcox, Rector of Memorial Church of St. Paul, Fifteenth and Porter Streets, Philadelphia.

March 10th-11th.—Rev. Floyd W. Tomkins, S.T.D., Rector of Holy Trinity, Rittenhouse Square, Philadelphia.

March 12th.—Rev. Croswell McBee, D.D., Rector of St. David's, Radnor.

March 13th-14th.—Rev. Floyd W. Tomkins, S.T.D.

March 15th.—Rev. Joseph H. Earp, Rector of Immanuel Church, New Castle, Del.

March 17th-18th-19th.—Rev. Z. B. T. Phillips, D.D., Rector of the Church of The Saviour, West Philadelphia.

March 20th.—Rt. Rev. Thomas J. Garland, D.D., D.C.L., Bishop of Pennsylvania.

March 21st.—Rev. Z. B. T. Phillips, D.D.

March 22nd.—Rev. Benjamin Janney Rudderow, Vicar of Holy Trinity Memorial Chapel, Twenty-second and Spruce Streets, Philadelphia.

March 24th to 28th, inclusive.—Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, Annandale-on-the-Hudson, N. Y.

March 29th.—Rev. Richard H. Gurley, Rector of St. Martin's Church, Radnor, Pa.

(April schedule to be announced.)

**BROTHERHOOD OF ST. ANDREW
NOON-DAY LENTEN SERVICES**

The Garrick Theatre, Chestnut and Juniper Streets, at 12:30 o'clock, closing at 12.55 precisely.

Ash Wednesday, March 5th.—Rt. Rev. Thomas F. Gailor, D.D., LL.D., President of the National Council.

March 6th.—Rt. Rev. Thomas J. Garland, D.D., D.C.L., Bishop of Pennsylvania.

March 7th and 8th.—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem.

March 10th to 15th, inclusive.—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Can.

March 17th to 22nd, inclusive.—Rev. H. P. Almon Abbott, D.D., Grace and St. Peter's, Baltimore, Md.

March 24th to 28th, inclusive.—Rt. Rev. Henry J. Mikell, D.D., LL.D., Bishop of Atlanta, Ga.

March 29th.—Rev. Frederick B. Halsey, St. Ambrose Mission, Philadelphia.

March 31st to April 4th, inclusive.—Rt. Rev. Chas. E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 5th.—Rev. Benjamin N. Bird, St. Asaph's, Bala.

April 7th to 12th, inclusive.—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

April 14th.—Rev. Z. B. T. Phillips, D.D., Church of the Saviour, Philadelphia.

April 15th to Good Friday, April 18th, inclusive.—Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

April 19th.—Rev. Francis M. Taitt, D.D., St. Paul's, Chester, Pa.

Seats on ground floor of the theatre will be specially reserved for men. You are cordially invited to attend all of these services and requested to bring a friend.

**NOONDAY LENTEN SERVICES IN
ST. STEPHEN'S CHURCH**

Tenth Street above Chestnut, Philadelphia.

Ash Wednesday, March 5th.—Rt. Rev. Thomas J. Garland, D.D., D.C.L., Bishop of Pennsylvania.

March 6th.—Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

March 7th.—Rev. Carl E. Grammer, S.T.D., Rector of St. Stephen's Church.

March 8th.—Rev. Llewellyn N. Caley, D.D., Rector of St. Martin's, Oak Lane, Philadelphia.

March 10th-14th, inclusive.—Rev. J. Howard Melish, D.D., Rector of Trinity Church, Brooklyn, N. Y.

March 15th.—Rev. H. St. Clair Hathaway, Rector of St. John's Church, Norristown, Pa.

March 17th-21st, inclusive.—Rev. Lee W. Heaton, Rector of Trinity Church, Fort Worth, Texas. (Invited.)

March 22nd.—Rev. A. R. VanMeter, Rector of Calvary Church, Germantown.

March 24th-28th, inclusive.—Rev. Luke M. White, Rector of St. Luke's Church, Montclair, N. J.

March 29th.—Rev. James M. Collins, Rector of the Church of the Atone-ment, West Philadelphia.

March 31st-April 4th, inclusive.—Rev. William B. Merrill, D.D., of the Brick Presbyterian Church, New York.

April 5th.—Rev. Granville Taylor, Vicar of the Chapel of the Mediator, West Philadelphia.

April 7th-11th, inclusive.—Rt. Rev. Phillip Cook, D.D., Bishop of Delaware.

April 12th.—Rev. Edward G. Knight, Priest in charge of the Mission of the Incarnation, Drexel Hill, Pa.

April 14th-18th, inclusive.—Rev. Carl E. Grammer, S.T.D.

April 19th.—Rev. Albert Stork, Assistant Minister of St. Stephen's.

**BISHOP GARLAND APPEALS FOR
AID IN PRESERVATION OF
SHRINES IN HOLY LAND**

As a result of a letter sent to the Clergy of the Diocese by the Bishop, a number of our Church people in the Diocese have contributed to the campaign for funds that is being conducted among all Christian bodies for the Preservation of the Holy Places in Palestine. Any contributions may still be sent to the Church House and will be forwarded.

Bishop Garland's letter to the Clergy follows:

"REVEREND AND DEAR BROTHER:

"It seems a very inopportune time to make an appeal so soon after the close of the fiscal year and following Sacrifice Week. At the same time, we are called upon in common with our fellow-Christians in America to save from ex-

ting the Orthodox Church in Palestine, to whose care is committed seventy thousand of the eighty-four thousand Christians in the Holy Land. The Church in Palestine has the responsibility for providing schools, hospitals and relief, in addition to the ministering of sacraments and the tender trust of caring for the Holy places associated with our Lord's earthly life.

"As a result of her losses during the War, and unless her brethren in America come to her aid she must now lay down her work and go out of existence as a constructive Christian force in the Holy Land. I am sure that every member of your congregation would like to have the privilege of making an offering for the preservation of this mother church of Christianity. The period of February 3rd to 10th has been especially suggested as a time when our Church

should unite in doing this work. In the Epiphany Season let us bring our offering of gold for the preservation of the Church of the Holy Nativity and the Church of the Holy Sepulchre and for the ministering to the poor saints in Jerusalem.

"I believe every Christian would like to give the equivalent of a piece of gold (one or five or ten dollars or multiples thereof) for such a noble use. It is the first time in history that we have had the privilege of responding to such a call.

"It seems fitting that the first letter to the Clergy after my election should be one for the poor saints in Jerusalem and I trust that we may generously respond to our brethren in this time of need.

"Very faithfully yours,
"THOMAS J. GARLAND."

Bishop Garland Receiving Loving Cup, Gift of Holy Apostles Parish



On the night of the Annual Men's Dinner of Holy Apostles Parish, Thursday, January 31st, Bishop Garland was presented with a loving cup as a token of the love and affection of the congregation of Holy Apostles and its three chapels, St. Simon the Cyrenian, Holy Communion and the Mediator. In the cut shown above the Bishop is receiving the gift from the Rev. George H. Toop, rector of the parish of Holy Apostles.

The cup, about fifteen inches in height, is of soft gray silver finish and of a classic chaste design. It is inscribed "To the Right Reverend Thomas J. Garland, D.D., D.C.L., a token of affection from the members of the parish of the Holy Apostles, upon the occasion of his election to the Bishopric of the Diocese of Pennsylvania, January twenty-second, nineteen hundred and twenty-four." In accepting the token Bishop Garland expressed his great appreciation of the

love and loyalty of Holy Apostles and thanked the people of the parish for the expression of that love and loyalty in presenting him with the cup. To the left of Bishop Garland in the cut is the Rev. John R. Hart, in charge of student work at the University of Pennsylvania, and the Rev. William Oscar Roome, assistant to Dr. Toop. On the Sunday previous to the Men's Dinner Holy Apostles and its three chapels celebrated the fifty-six anniversary of the parish.

"CHURCH-AT-WORK" TO TELL JAPAN RECONSTRUCTION PLANS

Forthcoming issues of *The-Church-at-Work* will tell in detail the plans for raising the proposed Japan Reconstruction Fund. The next issue will contain information for which our people have been anxiously waiting.

Bishop Gailor and Dr. Wood, recently returned from Japan, will report conditions as they found them, and state their opinions as to permanent reconstruction. Many new pictures, secured by Mr. Hoster, will visualize the situation.

That the whole Church may be informed on this vitally important subject, a special effort is being made to assure that this issue, and special Japan numbers to follow, shall reach every parish and mission, and it is urged that parishes and missions not now receiving *The-Church-at-Work* regularly, arrange to receive at least these numbers.

The-Church-at-Work may be effectively distributed in the parishes by several methods. It may be mailed with parish papers, where such periodicals are sent by mail; it may be distributed by designated persons at the church door at the close of services, or it may be

distributed personally in the homes, by members of parish organizations.

The-Church-at-Work is published as a universal medium of information about the work of the Church. Every parish is entitled to receive, free of cost, a sufficient number of copies to assure that the paper reaches every home. All that is necessary is for the rector to send a requisition for the number of copies desired, to the Executive Secretary of the Diocese, at the Church House, or send direct to *The-Church-at-Work*, 281 Fourth Avenue, New York City.

DR. REIFSNIDER CONSECRATED

The Rev. Charles Schriver Reifsnider, L.H.D., President of St. Paul's University, North Tokyo, Japan, was consecrated Bishop Suffragan to Bishop John McKim, of North Tokyo, in All Saints Church, Pasadena, Calif., on Tuesday, February 12th.

Bishop Gailor, Dr. John W. Wood and Bishop McKim timed their return from Japan so as to be present. Bishops and other dignitaries from far and wide flocked to the California city for the Consecration. The Consecrators were Bishop McKim, Bishop Gailor and Bishop J. H. Johnson. For twenty-two

years the new Bishop has been a missionary in Japan, and for the past twelve years has been devoting himself to St. Paul's University. Immediately following the Consecration the officiating Bishops left for New York to attend the National Council meeting, at which plans for reconstruction work in Japan were to be discussed and put into operation.

BISHOP MCKIM SENDS LETTER OF APPRECIATION TO ALL FOR JAPANESE RELIEF

In a letter received by Bishop Garland last month, Bishop McKim, of the Missionary District of Tokyo, thanks the Bishop and through him the people of the Diocese for the splendid help so spontaneously and generously given to the work and to the members of the Mission, both Japanese and American, in their distress and want since the earthquake of September 1st.

"The sympathy and thoughtfulness of the people of your Diocese in the time of our need," writes Bishop McKim, "has brought us a new realization of the blessedness of the Communion of Saints and of the unity of all nations in Christ."

"I think your people will be glad to know that the faith and hopefulness of

the Japanese Christians in Tokyo have been an inspiration to us in planning for the reconstruction of the material part of our work, and that we have seen with thankfulness that the spiritual foundations have not been destroyed or shaken by the earthquake and fire.

"The splendid achievement of the Church in America in raising an Emergency Fund of Five Hundred Thousand Dollars in so short a time for the relief of their brethren has given new courage to the Church in Japan, and they are looking forward to the future with enthusiasm. May I hope that when our appeal is made for reconstruction it will have the same sympathetic reception that has been given to the Emergency Fund.

Bishop McKim tells of receiving hundreds of packages of bedding, clothing and other necessities from Church people in every Diocese in the United States.

FIRST HAND INFORMATION

Under the above caption the following is reprinted from the *Epiphany Star*, the parish paper of Epiphany Church, Sherwood, the Rev. William N. Parker, Rector. Virtually every member of Epiphany Vestry is a subscriber to THE CHURCH NEWS, as are quite a number of the congregation.—EDITOR.

"We are woefully ignorant of what is being done outside of our own Parish merely because we do not read any Church papers—the only first-hand information about Church matters.

"How many of us know that a very unusual piece of work is being done by the Church of the Transfiguration among the poor in its neighborhood and among the students of the University of Pennsylvania; that some of our rural clergy are making a distinct contribution towards solving the problem of the country parish; that there is a diocesan library in the Church House open to all clerical and lay members of the Diocese; indeed, how many know where the Church House is?

"I do not ask these questions with any intention of finding fault, but because the work mentioned represents some of the interesting and constructive things that the Diocese is doing, and because we, as a part of the Diocese, ought to know about them.

"All that the Diocese is doing or attempting to do is chronicled each month in THE CHURCH NEWS, which, in my judgment, is the best edited and most readable diocesan paper in the entire Church. Its cost is nominal, being but one dollar a year. Most of our people can afford to take it and I urge them to do so. If you do subscribe for it I shall not have to urge you to read it. You will want to do so of your own accord."

The Late Rt. Rev. Alexander C. Garrett, D.D.



Despatches from Dallas, Texas, announced the death on the night of February 18th of the Rt. Rev. Alexander C. Garrett, D.D., Presiding Bishop of the Church. The photograph of Bishop Garrett, shown above, was taken shortly after he became Presiding Bishop, following the death of Bishop Tuttle. Bishop Garrett was ninety-one years old.

Notice of Bishop Garrett's death was sent to the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, who becomes Presiding Bishop by virtue of his seniority of consecration. The Rt. Rev. Harry T. Moore, D.D., who was Bishop Coadjutor of the Diocese of Dallas, succeeds Bishop Garrett as Bishop of the Dallas Diocese.

ELECTION OF BISHOP GARLAND CONFIRMED

As THE CHURCH NEWS was going to press announcement was made that a majority of Bishops and Standing Committees of the Church had concurred in and consented to the election of Bishop Garland as Bishop of the Diocese of Pennsylvania.

The formal announcement was made by the Rev. John De Wolf Perry, President of the Standing Committee of the Diocese. Official notice of the Bishop's confirmation was communicated to him by Doctor Perry.

As required by the Canon law the Standing Committee of the Diocese will transmit to the Ecclesiastical Authority of every Diocese and Missionary District within the United States notice of Bishop Garland's confirmation.

REV. R. J. MORRIS APPOINTED SECRETARY TO THE BISHOP

Announcement has been made by Bishop Garland of the appointment of the Rev. Richard J. Morris as Secretary to the Bishop. In accepting appointment Mr. Morris has resigned his rectorship of Trinity Memorial Church, Ambler, to take effect March 1. The vestry, in accepting his resignation, expressed regret over his retirement, as the parish was beginning to take on new life under Mr. Morris' leadership. Mr. Morris told of his deep sorrow in retiring from the parish, but felt, as did the vestry, that he would be able, by reason of his long experience in the Bishop's office under Bishop Rhineland, to render a greater service to the Church as Secretary to Bishop Garland.

UPWARDS OF 500 REGISTER FOR PRIEST'S CONVENTION

Upwards of 500 clergy from Dioceses in the New England, Middle Atlantic and Middle West states have registered to date for the Priests' Convention to be held in Philadelphia on April 29th and 30th, according to reports received by the Rev. Franklin Joiner, a member of the local Committee on Arrangements.

The Convention will open Tuesday morning, April 29th, with a Celebration in St. Mark's, Locust Street west of Sixteenth. The clergy will assemble in the Parish House of Holy Trinity Church, Twentieth Street below Walnut, the use of which has been tendered by the Rev. Floyd W. Tomkins, rector of Holy Trinity, and will march in a body to St. Mark's. The Rt. Rev. William Walter Webb, Bishop of Milwaukee, will be the preacher at St. Mark's.

All other sessions of the Convention will be held in Witherspoon Hall, Juniper and Walnut Streets. The session Wednesday morning will be for the clergy only. All other sessions will be open, with admission by ticket.

The Convention program follows:

Tuesday, 3 P. M. Subject, "The Incarnation"

Papers will be read on "The Deity of Our Lord," Rev. Francis J. Hall, General Theological Seminary; "The Virgin Birth," Rev. William Pitt McCune, New York; "The Resurrection," Rev. Frederick C. Grant, Chicago.

Tuesday Evening, 8 P. M. Subject, "The Holy Eucharist"

With papers on the following topics: "The Holy Sacrifice," Rev. Wm. A. McClenthen, Baltimore; "The Real Presence," Rev. Frederick S. Penfold, Providence, R. I.; "The Holy Communion," Rev. Frederick S. Fleming, Chicago.

Wednesday, 10 A. M. For Clergy Only. Subject, "Moral Theology"

With papers or addresses on "The Study of Moral Theology," Rev. Professor Bowyer Stewart, Nashotah; "The Priest in the Confessional," Rev. Clarence N. Dunham, Orange, N. J.; "Spiritual Guidance," Rev. Father Huntingdon, Superior of Order of Holy Cross.

Wednesday, 3 P. M. Subject, "Devotional Life of the Priest"

The two topics, "Prayer and Meditation" and "Rule of Life," will be treated by the Rev. Father Waggett, Society of St. John the Evangelist, and Very Rev. C. S. Hutchinson, Dean of All Saints Cathedral, Milwaukee, respectively.

Wednesday, 8 P. M. Public Mass Meeting and Final Session

The general subject will be "The Church and Reunion." Speakers, the Rt. Rev. Irving P. Johnson, Bishop of Colorado; Rev. George Craig Stewart, Evanston, Ill., and Rev. J. G. H. Barry, New York.

DEATH CLAIMS TWO CLERGY OF THE DIOCESE

Bishop Garland officiated at the burial services of two of the clergy of the Diocese, who passed away within a few days of each other during the past month. On February 1st, the Rev. James Hart Lamb, D.D., rector of Old St. David's Church, Radnor, died in the Episcopal Hospital. He was in his eighty-first year. On February 4th, the Rev. Harry K. B. Ogle, D.D., rector of Christ Church, Sixth and Venango Streets, Philadelphia, died suddenly in the rectory. He was forty-six years old.

Dr. Lamb had been in the hospital four weeks. He is survived by his widow, who was Rachel Crozer Green, of Trenton, and three sons and three daughters. His sons are clergymen in this Diocese: the Revs. George Warrington Lamb, rector of the Church of the Covenant; Addison A. Lamb, rector of Trinity, Coatesville, and James H. Lamb. His daughters are Mrs. Edward P. Moxey, Jr., and the Misses Helen and Rachel Lamb.

In 1902 Dr. Lamb became rector of Old St. David's. In June, 1919, he was elected rector emeritus, leaving the church with an endowment of \$45,000. He was an alumnus of the Philadelphia Divinity School. His first rectorship was St. Peter's, Clarksboro, N. J., and from 1878 until Monday in Easter Week of 1897 he was rector of Trinity, Moorestown, N. J. After six years as financial secretary of The Clergymen's Retiring Fund, he went to Old St. David's. In 1880 he established Holy Innocents Church at Beach Haven, N. J., and maintained connection with it for thirty years.

Dr. Lamb was buried from Old St. David's. Assisting Bishop Garland at the services were the Rev. Croswell McBee, the rector of the church, and the Rev. Francis M. Taitt, rector of St. Paul's, Chester. Interment was in the churchyard.

Services for the Rev. Mr. Ogle were held in Christ Church, Sixth and Venango, where he had been rector since last spring. Bishop Garland was assisted in the services by the Rev. Louis C. Washburn, rector of Old Christ Church, where Mr. Ogle had been Dr. Washburn's assistant for some years.

Mr. Ogle was born in Philadelphia. He was a graduate of Princeton and

Trinity College. In 1903 he was ordained to the priesthood by Bishop Mackay-Smith. His first charge was as assistant at Christ Church, Bridgeport, Pa. Subsequently he went to Trinity, Hartford, Conn. Returning to this Diocese, he served as assistant at the Church of the Advocate. Then he served nine years as Vicar of Prince of Peace Chapel. In 1913 he became rector of the Covenant, and afterwards became assistant to Dr. Washburn in Old Christ Church. Mr. Ogle is survived by his widow, who was Martha Hetherington.

FEBRUARY MEETING OF EXECUTIVE COUNCIL

The regular meeting of the Executive Council was held at the Church House on Thursday, February 14, 1924.

On recommendation of the Department of Finance it was resolved that divisible moneys be distributed this year between the National Council and the Diocese in the proportion of \$250,000 (being the amount which the National Council was notified the Diocese would be able to raise), and the Diocesan Budget for 1924 of \$206,976.72.

Rev. Mr. Stockman made a report of the work done by the Committee on the Deficit. Resolutions of gratitude to the Woman's Auxiliary and the Church Service League were adopted; and resolutions submitted by the Committee looking to a continuance of effort during the year, especially to a special collection for Institutions in May, were approved and referred to the Department of Finance.

The Council approved the payment of \$582.36, being arrears of Pension Fund Premiums due for clergy in the Diocese for the year 1923, the Department of Finance having stated that it hoped to be able to recommend later a system for taking care of such arrears from year to year.

The operations of the Church Pension Fund were made the special order of business for four o'clock at the next meeting of the Council.

The Department of Finance was requested, in conference with Bishop Garland, to go over the Diocesan expenditures in detail and to report at the next meeting—the object of the motion being to check up further on the methods of appropriation now in use in the Diocese. At a meeting of the Department of Finance held on the same day, a committee had been appointed to investigate the methods of payment now in use in the Diocese, and to report any improvements that might suggest themselves.

REYNOLDS D. BROWN,
Executive Secretary.

"MOVIES" MISREPRESENT AMERICA IN NON-CHRISTIAN COUNTRIES

The Department of Christian Social Service and Institutions of the Diocese at a special meeting held in the Church House on January 28th, adopted a report from its Morals Committee recommending the Diocese ally itself with other co-operating bodies which are endeavoring to prevent the manufacturing and exporting of American motion films that misrepresent Christian America to non-Christian countries.

Reports from American missionaries, according to the Department's committee, declare that natives of Canton, Shanghai, Calcutta, Bombay, Tokyo and Jerusalem "viewing our western pictures conclude that all American men are 'barbaric savages' who drink whiskey like water, gamble for a living, carry two guns and a bowie knife and kill their fellowmen as a pastime; that American women are dance hall girls who smoke cigarettes, drink heavily and sell themselves for a coin or a smile."

The Department's committee spent three weeks gathering information and data on the subject of motion pictures. It reported the Civic Club is doing a good work in Philadelphia, having permission from a company which operates some seventy motion picture houses to sit in at a private review of pictures before the pictures are released to the public.

Based upon its investigation the committee reported it is the American film which is spreading an evil influence. Nine-tenths of all films of the world, the committee says, are made in America. The poorest are shipped to remote continents, not realizing the message they carry. In Tokyo alone seventy-two million tickets were sold last year for motion pictures.

The committee urged that every person interested in foreign missionary work support the passage of a law by Congress for Federal regulation of motion pictures that will remedy the evil which strikes so directly at our social, religious and national integrity.

Mrs. Thomas Potter, Jr., was selected to attend the National Motion Picture Conference in Washington last month, at which plans were to be discussed bearing on the proposed Federal regulation. Mrs. Potter is to report to the Department as to the Washington conference.

That which we count as lost, God has stored it up safely, to be returned to us in Eternity.—*Monsignor Fenelon.*

God pays highest for the service upon which we put no price.

HOLY TRINITY COMMEMORATES DR. TOMKINS' RECTORSHIP OF 25 YEARS IN PARISH

The Silver Anniversary of the Rev. Floyd W. Tomkins' rectorship of Holy Trinity Parish was commemorated on Sunday morning, February 24th, at a service in Holy Trinity Church at which the Rev. Z. B. T. Phillips, rector of the Church of The Saviour, West Philadelphia, preached the anniversary service, followed on Monday by a Reception in the Parish House to Dr. and Mrs. Tomkins.

Originally planned as a parish recognition of Dr. Tomkins' loyal and faithful devotion of a quarter of a century, it virtually developed into the wholehearted outpouring of a community's affection and esteem for Dr. Tomkins and his wife, and was probably one of the most outstanding tributes ever paid to a priest of the Church in this Diocese.

Holy Trinity Church was far too small to hold the parishioners, former parishioners and the public. In addition to Dr. Tomkins and Dr. Phillips, the entire staff of Holy Trinity and its three chapels took part in the service.

For nearly three hours on Monday night at the Reception, hundreds of people in all walks of life passed in line and extended their congratulations to Dr. and Mrs. Tomkins. Virtually every Christian communion in the city was represented by one or more of its outstanding leaders. Scores of members of religious, educational, charitable, civic and social organizations and associations with which Dr. Tomkins has been prominently identified for many years paid tribute. The Episcopal Church was represented by Bishops, priests and prominent laymen. Bishop Garland was unable to be present, but sent a message of his love and affection for Dr. and Mrs. Tomkins. Bishop Freeman, of the Diocese of Washington, in a letter to the Wardens and Vestry expressed his regrets and described Dr. Tomkins as one of the outstanding priests of the whole Church.

The Rev. Russell H. Conwell, pastor of Temple Baptist Church and Founder of Temple University, one of Dr. Tomkins' most intimate friends, made a short address at the Reception, in which he paid a high tribute to Holy Trinity's rector.

Included in the other invited guests, many of whom were present, were the Mayor of Philadelphia, Judges of the Courts and other city and county officials, His Eminence, Cardinal Dougherty, the Rev. Clarence N. McCartney and the Rev. Alexander MacColl, of the Presbyterian communion; the Rev. Edwin Heyl Delk, of the Lutheran Church; Dr. J. H. Penniman, Provost of the University of Pennsylvania; Dr. Edgar

Fahs Smith, former Provost of the University of Pennsylvania; Rev. E. A. F. Palmquist, Federation of Churches; Rev. Homer W. Tope, of the Anti-Saloon League.

Doctor Tomkins graduated at Harvard, and later from the General Theological Seminary. He was ordained Deacon in Trinity Church, New York, by Bishop Horatio Potter, and Priest in Pueblo, Col., by Bishop John F. Spalding. From 1875 to 1883, he was engaged in missionary work in Pueblo, Col.; Cheyenne, Wyo.; Kenosha, Wis.; Minneapolis, Minn. He was Rector of St. James', Keene, New Hampshire, 1883-84; Calvary Chapel, New York, 1884-88; Christ Church, Hartford, Conn., 1888-91; St. James', Chicago, 1891-94; Grace, Providence, R. I., 1894-99. He began his rectorship of Holy Trinity, March 5th, 1899.

Doctor Tomkins received the honorary degree of S.T.D. from the University of Pennsylvania in 1901; the degree of LL.D., from Temple University in 1903; the degree of D.D. from the University of the South in 1911, and the degree of LL.D. from Geneva College, Beaver Falls, Pa., in 1923. He was Special Preacher at Harvard, 1902-05. Doctor Tomkins served as Chaplain of the First Regiment, N. G. P., for ten years. He is the author of a number of widely-read books.

RETREAT FOR WOMEN

Under the auspices of the Philadelphia Chapter of the Society of the Companions of the Holy Cross, a Day's Retreat for Women was held in St. Clement's Church on Thursday, February 21st, the Rev. F. E. Schleuter, of St. Luke's Chapel, New York City, was the Conductor. The Retreat began with a Celebration of the Holy Communion at 8 A. M. and closed with Evensong at 5 P. M.

BISHOP HUNTING'S DEATH

The Rt. Rev. George Coolidge Hunting, Missionary Bishop of Nevada, whose death, on February 6th, at his home in Reno, was announced in despatches received at the Church House, had a number of friends in this Diocese. During November, 1922, Bishop Hunting was in the Diocese assisting Bishop Garland in taking confirmations and endeared himself to many. Bishop Hunting's death was due to pneumonia. He was ill less than one week. Bishop Sanford, assisted by Bishop Parsons, conducted the funeral services in Reno. The body was taken to Oakland, Cal., for interment. Bishop Hunting was in his fifty-second year, and was consecrated in December, 1914.

LETTER FROM DR. TEUSLER

Letters from Doctor Teusler last month say that all the patients in his charge in Tokyo are now in the temporary Barracks' Hospital.

He is still living in a tent and probably will be for some time and, of course, makes light of any inconvenience to himself, but is sorry for the women of the staff. "It is so cold—" (don't forget they welcome warm sweaters). Every few nights the electric light system of Tokyo fails to work, so they fall back very gratefully on that tremendous supply of candles sent them immediately after the earthquake.

The city is clearing up the debris and dumping quite a full share, by arrangement, on the Church's property, which will be raised three feet in consequence—an ultimate advantage—but just now it looks like our own city dumps and, Doctor Teusler says, is a bit depressing.

Miss McGrath writes from Kyoto of the beautiful service of Consecration of Bishop Naide at Osaka, and the representative luncheon of 500 that followed when the Japanese officials, Governor and Mayor, were among the speakers.

PRE-LENTEN SERVICE FOR THE CLERGY

The Annual Pre-Lenten Service for the Clergy will be at the Church of the Holy Trinity, Nineteenth and Walnut Streets, on March 3, at 10.30 A. M. Celebration of the Holy Communion, followed by an address by Bishop Garland. Dr. John W. Wood, of the National Council, will make an address at the Luncheon in the Church House, following the service.

NIPPON SEI KO KWAI A DISTINCT ORGANIZATION

In commenting on the consecration of Bishop Motoda at Tokyo and Bishop Naide at Osaka the *Spirit of Missions* explains "that the two new bishops are bishops exclusively of the Nippon Sei Ko Kwai. They are not members of the House of Bishops of the American Church. The name of the Church is as distinctive as its organization is independent. Translated *Sei Ko Kwai* means Holy Catholic Church, the familiar phrase of the Apostles' Creed, with the word *Nippon* (Japan) prefixed. The choice was made after long debate that had its origin in the instinct of the Japanese for individuality, together with the fact that 'Protestant Episcopal' cannot be translated, a plight in which many Communions, including the Roman, have found themselves in Japan. Sweet in *New Life in the Oldest Empire* tells us that 'in some circles, both in China and Japan, it is related as a mild jest that the meaning which

could be extracted from a literal translation is Church of the Kicking Overseers or Church of the Contradictory Bishops.' It would seem clear enough then that the daughter church was compelled to find some other designation, and the 'Japan Holy Catholic Church' has become the official and the accepted designation."

REV. J. H. PULVER HONORED

Word has been received here that the Rev. J. Henry Pulver, who was ordained to the priesthood in this city by Bishop Garland on St. Andrew's Day, 1922, in All Souls Church for the Deaf, has received the Degree of Bachelor of Divinity from the Virginia Theological Seminary. He is said to be the first deaf mute to obtain a degree in Theology, in course, from a recognized Theological Seminary. Mr. Palmer is working as a missionary in Washington, D. C.

ELECT ARCHDEACON WHITE BISHOP OF SPRINGFIELD

The Ven. John Chanler White, Archdeacon of Springfield, was elected Bishop of Springfield on the second ballot at the Diocesan Convention last month.

Archdeacon White is a native of South Carolina, born in 1867, and graduated at St. Stephen's College, 1888, and the General Theological Seminary, 1891. Ordained deacon in 1891 and priest in 1892 by Bishop Seymour, his entire ministry has been spent within the Diocese of Springfield with the exception of three years, 1897-1900, when he was rector of Holy Trinity Church, Hartwell, Cincinnati.

DR. TEUSLER'S SERVICES RECOGNIZED BY JAPAN

According to Associated Press dispatches the conspicuous service rendered by Doctor Teusler, director of St. Luke's International Hospital, Tokyo, has been recognized in an unusual way by the Japanese Government. On February 11, at the celebration of "Empire Day," one of Japan's great national holidays, Doctor Teusler, together with two other Americans, received the "Order of the Sacred Treasure, fifth class." From 1918 to 1921 Doctor Teusler served with the American Red Cross in Siberia with unusual distinction.

Besides being director of St. Luke's Hospital he is also a member of the staff of the American Embassy, so that the conferring of this honor will be a link in the bond of friendship between the United States Government and that of Japan, besides being a recognition of one of the leading mission workers of the Episcopal Church.

ANOTHER PARISH ORGANIZES COURT OF SIR GALAHAD

St. Paul's Memorial, Fifteenth and Porter Streets, has organized St. Paul's Court of the Order of Sir Galahad with the following Council: The Rector, Rev. Stanley V. Wilcox and Messrs. James W. Aikens, G. Walter Coyle, Adam A. Lex and Benjamin G. Lex.

The following boys have been admitted: Edwin Abele, George C. Anderson, Howard Anderson, Frederick Archdeacon, Clarence Baltz, James Boggs, Stanley Briggs, Ira Crider, Robert Cole, Bruce Edkins, William Egan, Mathew Egan, Charles Fulwider, Charles Hillsman, Thomas Hoffman, Emerson Larkin, George Lenham, Newell Lenham, Roland Long, William Moore, Walter Samans, George Smith, Leonard Smith, Irvine William Twiford, Edward Voss, George Voss, John Wren and Charles Yust.

St. Paul's Court expects to present a Pageant entitled "The Consecration of Sir Galahad" on Sunday evening, May 4.

A BUDDHIST ON THE BIBLE

A Buddhist scholar, son of a Buddhist priest, and reared in the strictest tenets of his faith, relates his experiences when coming in contact with Christianity, saying: "By degrees as I went on reading the Bible, I understood that the teaching of Christ is not only not inferior to any other religion, but that it is so far above them that they cannot be compared to it. Christianity includes everything good to be found in Shin Shu, Nichiren Shu, and Zen Shu (Buddhist orders), and is higher than all. I am not making light of Buddhism; but I believe that its purpose is realized best in Christianity. After the sun has risen, it is not necessary to go on burning electric lights."—*The Mountain Echo (Vermont)*.

The 221st Anniversary of St. Paul's Church, Chester, was observed with special services, Sunday, January 27th. The rector, Rev. Francis M. Taitt, preached an historical sermon in the morning. The Rev. H. St. Clair Hathaway, rector of St. John's, Norristown, was the evening preacher. The choir of the Russian church in Chester rendered a special musical program.

NOTICE

On February 24th the Rev. Richard J. Morris left Trinity Memorial Church, Ambler, to become secretary to Bishop Garland. In consequence the rectorship of that Parish is now vacant. Mr. Louis F. Schaeffer, Fort Washington, Pa., has been designated to submit names for the consideration of the vestry.

Conference in Relation to Cathedral

Bishop Garland, the Cathedral Chapter and members and officers of the Cathedral League held an important conference in the Church House on January 18th in relation to the Cathedral situation. The Bishop presided at the conference and delivered a brief address full of encouragement and inspiration.

The Bishop's address followed the reading of a paper which had been prepared by the Rev. John H. Mockridge. Dr. Mockridge was to have read the paper, but owing to a death in his family was unable to be present. It was read by Mr. Eli Kirk Price, a member of the Chapter. Bishop Garland pointed out there is a great opportunity for a Cathedral work in the Diocese and urged the members of the Cathedral League and all others who are specially interested to make a vigorous campaign for funds.

Following is the text of Dr. Mockridge's paper:

"Up to this time we have in this Diocese been considering the Cathedral chiefly as a 'project.' So considered, we have already attained encouraging success. Not to mention a fair amount of public interest, we have the fact that the Cathedral is a Corporation under the law of the State of Pennsylvania, with a full State Charter, and an organized Chapter. Upon the merits of the Cathedral as a project, there is the formal approval of the Convention of the Diocese, together with a Canon on the Cathedral which, after full debate, has become part of the Code of Diocesan Law. These steps indicate the definite establishment of the Cathedral project.

"Has not the time come for us to consider other phases of the Cathedral? There are many such: The Cathedral idea; the Cathedral as the Bishop's Church, the central home of Diocesan worship; the Cathedral as an institution, the starting point and meeting place of Diocesan activities; the Cathedral as a building or collection of buildings. So far it has seemed to those interested in fostering the Cathedral project, that these other phases should not be made prominent. But since, as a project, the Cathedral is now in being; therefore, we may safely take up some of its other phases.

"1. The Cathedral idea. Here we may speak quite boldly, for the idea is either a great one or it is not worth consideration. I take it that the fundamental feature of the Cathedral idea is the conception of unity. In this great metropolitan area the Bishop, under careful constitutional provisions, represents to us the Church's unity. His Office reminds us of that unity; how in spite of

manifold differences in opinion and circumstance we are yet a people striving together for the Faith of the Gospel. The Cathedral idea has, as a second feature, the conception of centralization. Here we touch upon debatable ground, but I feel sure that while we may discuss the character and even the quantity of centralization that is wise, we shall agree that in the realm of the idea, centralization has its importance. A further feature of the Cathedral idea is the conception of mission. I say 'mission' rather than 'missions' to call attention to the fact that all efforts at evangelization amongst the poor, the lonely, the oppressed, the alien, the sick, have their significance as the proper activities of the Cathedral because they are the expression of the love of God sent forth through His Servants to save and to heal in His Name.

"2. The Cathedral as the Bishop's Church comes next because in this Diocese it (the 'Bishop's Church') is still in the realm of ideas. The important point here is not what a given Bishop thinks about the value and necessity of the Bishop's Church (that may be taken for granted), but what his people think. Any sensible Bishop can put forth a set of arguments in favor of having a Bishop's Church, which are unanswerable. That they have, in this Diocese, so far been comparatively without effect is clear indication that we need to think for ourselves about the Cathedral as the Bishop's Church. We are as yet, apparently, willing that he should be unable to arrange for and carry out on his own lines any Diocesan Service whatever. We are willing that any Parish priest may exercise his Office as a matter of right in his own Church, but that the Bishop remains the only clergyman in the Diocese without even the semblance of the ordinary clerical rights and privileges in this respect. We are willing that great occasions should come and go, that distinguished ecclesiastics and others who have a message for all of us shall give their message in a public hall or in some Church specially loaned for the occasion. Considerations such as these should become much more prominent in our minds; they should be entertained until we feel a sense of shame at permitting such conditions to continue.

"3. There may be, there unquestionably are, differences of opinion as to the religious values of ecclesiastical institutions. In this Diocese, however, this general question is not involved, for we have actually more such institutions than any other Diocese in the United States. We are at present content with a situation which means that each institution is managed under its charter, by

its own Board of Managers or Trustees, without any inter-relationship, without any definite plan for co-operation. The Episcopal Hospital goes its own way, and the Episcopal Academy pursues its own path to glory; the Philadelphia Divinity School, with inter-Diocesan affiliations, conducts its affairs without reference to any other institution, and so on. This is a situation with which we ought not to rest content. The Episcopal Hospital represents in general what we Episcopalians of Philadelphia have intended shall be our contribution to the care and cure of the sick. The Episcopal Academy is the Episcopal Church of this community expressing itself in the sphere of secondary education. The Divinity School says what we mean to say when we have in mind the special training of the Church's Ministry. In the case of each institution we have faithful, wise management; they do the best they can, the best that we will allow them to do. The interests of each of these institutions and of all other Diocesan institutions would be served on a larger scale and in true perspective if there were here established a great Cathedral; for this central institution would, depending of course upon the wisdom of its management, correlate the activities of separate institutions for distinct purposes, and make possible a fuller and a continuing understanding on the part of all of us of the many ramifications of Christian activity, represented in this Diocese by its institutions.

"4. The Cathedral as a building. We have been shy about speaking of the building of a Cathedral for reasons which are really difficult to justify. We cannot have a Cathedral without a building, as is proved by the fact that an initial step in the Cathedral project was the setting apart of one of our Parish Churches as a Pro-Cathedral. There is little danger of our importing into this Cathedral project any idea of putting up a great building for the sake of putting up a great building. We do not know where such a building is to be put; we do not know what style its architecture may express; we do not know its size or its cost, but we shall not be doing our full duty unless we tackle, along with the other things, the Cathedral as a building.

"Let us from this time boldly expand our thoughts about the Cathedral; let us in groups study it as a project, as an idea, as the Bishop's Church, as an institution, as a building. In this way we shall surely be making progress; we shall be creating an atmosphere; we

(Continued on page 199.)

Travels Through the Prayer Book

By CECIL ROBERTS

A Fair Linen Cloth

Within the last thirty years a curious example of liturgical perversity has gained ground in the American Church. We think that the above characterization is not too strong, since so far as we know there is not a single authority, Anglican, Roman, Protestant or "common sense" which can be quoted on behalf of the phenomenon we have in mind. Apparently only that dangerous impulse "ignorant piety" can be held responsible. We refer to the disappearance from countless American parishes of the "fair linen cloth," which the Prayer Book directs shall be used to cover the consecrated Elements after the Communion of the people. We have no wish to exaggerate what is at best only a minor piece of ceremonial, nor, with the Church agog over Modernism, would we waste time idling over sacred millinery, yet the vanishing of the above veil is so expressive of a certain attitude toward Church life, that it may not be out of place to scrutinize this action with some care.

I

First, as to the Prayer Book authority. On p. 237, the second of the three rubrics toward the center of the page directs: "When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth." There is hardly a word here which allows of ambiguity, and the meaning of the rubric as a whole is obvious. After the Communion of the people, the Blessed Sacrament is to be kept upon the altar, veiled with a fair linen cloth. "Fair" in liturgical language means "very fine" or "beautiful." "Linen" certainly does not mean silk, and "cloth" can hardly signify cardboard or glass. That the Sacrament is to be reserved upon the altar under a richly wrought linen veil—is the natural and legitimate meaning of the words.

And in this sense, the rubric was understood by every kind of Churchman from its insertion into the English Prayer Book of 1662 for over two hundred and fifty years. It is safe to say that in no part of the Anglican Communion, and by no kind of Churchman, High, Low, or indifferent, was this rubric interpreted in any other sense. So far as Anglican authority went, there was a unanimous traditional practice from one end of Anglicanism to the other, as to the force and meaning of this rubric.

II

Granted, however, that the Anglican authority for this Post Communion Veil is unquestioned, the

thoughtful Churchman will go on to ask himself: What is the general liturgical practice upon which this Anglican custom rests? Is the use of a distinctive veil, when the Sacrament is retained upon the altar from the Communion to the end of the service, a peculiarity of Anglicanism, and in consequence does it possess only the provincial authority of an isolated Anglicanism, or does it rest upon general principles of ceremonial practice, as these are recognized and understood throughout that whole family of Western liturgies, to which the Anglican Prayer Book historically belongs?

To this question, the answer is equally clear. Throughout the Western Church, the universal practice is that when the Sacrament is to be kept upon the altar after Communion, it shall always be covered with a distinctive veil. The veil may not be of linen, but of silk—it may be plain or ornamented, white or colored—but in some way or other a distinctive and unusual veil marks the presence of the Sacred Species after Communion. Maundy Thursday is the only day in the year when the Roman Rite harmonizes with the Anglican at this point, and for this the Roman rubrics are explicit. (See the Baltimore Ceremonial, p. 103.) No Roman priest would ever be allowed to celebrate, as do certain of our own clergy, without some special Post Communion symbol. When, after Communion, the Sacrament is still retained upon the altar, *some special attention must be paid to it.*

The wide practice of the Western Church is thus seen to be at one with the Prayer Book rubric. This, of course, signifies that the rubric is no mere Anglican direction, but that it expresses a traditional practice of Catholic worship.

III

But even after Prayer Book authority and Catholic consent, there remains always a third test: Has a practice meaning? Is it pragmatically true; that is, does its content signify or accomplish anything?

This answer can be stated quite definitely. The normal use of the consecrated Elements at the Eucharist is for Communion, and hence the *normal use* ceases after Communion. This does not imply that our Prayer Book is wrong in reserving the Elements upon the altar until the end of the service, but it does mean that such a practice is abnormal; that is, it is an extension of the ordinary Communion use. If, then, there is a distinctive and non-ordinary use made of the Elements in our Rite, it is absolutely logical that a distinctive and non-ordinary covering shall be given to Them at that time. This is precisely what the "fair

linen cloth" of the Prayer Book, or the second "white veil" of Western use marks and signifies. The turning of a corner of the corporal over the paten, and the stiff chalice pall are simply sanitary coverings, hardly liturgical at all. They are merely for the decent pro-

tection of the Elements. Just so soon as any usage of the Elements beyond this is required, just so soon a distinctive symbol of it is naturally demanded. This demand, our Prayer Book rubric, in harmony with general liturgical practice, fulfills.

The 1924 Budget

By REV. GILBERT E. PEMBER *Chairman of Budget Committee*

Last month we dealt with the first great section of the Budget, Diocesan Assessments.

The second great section is called The Budget for Maintenance, and amounts to \$523,896.72. This large sum includes all our Diocesan missionary and institutional work and also our share of the National Council's Budget for Maintenance.

The first sub-section under the general heading of Maintenance is Diocesan Maintenance, and naturally the first item is

DIOCESAN MISSIONS \$69,656.72

This sum is apportioned as follows:

Convocational Missions...	\$35,434.23
Racial Work	26,310.49
Chaplains of Institutions.	3,612.00
Pension Premiums	4,300.00

\$69,656.72

I. **Convocational Missions.** For missionary purposes the Diocese is divided into six Convocations under the leadership of the Deans. Each Convocation ascertains its requirements for the missionary work within its limits and reports them to the Department of Missions which, in turn, reports them, with its recommendation, to the Executive Council.

1. The Convocation of Chester consists of the counties of Chester, Delaware and part of Montgomery. Its appropriations amount to \$9,540. There are eight missionaries ministering to 1,089 communicants in ten mission stations. The people of these missions raise for their own support \$20,825.81.

2. The Convocation of Norristown consists of that part of Montgomery County which is not included in the Convocation of Chester. Its appropriation is \$7,713.90. It has four missionaries ministering to five missions. There are 338 communicants in these missions. The people contribute to their own support \$11,358.72.

3. The Convocation of Germantown consists roughly of that part of the city north of the Boulevard and also of Bucks County. There are six missionaries ministering to 826 communicants in thirteen mission stations. These missions contribute to their own support \$12,508.

4. The Convocation of West Philadelphia covers that part of the city lying west of the Schuylkill River. It has two missions and one missionary with 150 communicants. The Council appropriates \$1,870 and the people of the two missions raise \$3,966.47.

5. The Convocation of North Philadelphia gets an appropriation of \$7,247. There are three missionaries and four missions with 836 communicants. They contribute for their own support \$12,144.28.

6. The Convocation of South Philadelphia has an appropriation of \$850. There is one mission of 92 communicants which gives for its own support \$25.

It should be noted that these statistics by no means cover all the missionary work done in these Convocations. A great deal of missionary work is done by parishes, notably in South Philadelphia by the Church of The Holy Trinity and The Church of the Holy Apostles. Also there is in all the Convocations work among Colored people and Foreign Born which will be spoken of under the next item of Diocesan Missions.

II. **Racial Work.** This includes work in all parts of Diocese among the Colored people, Poles, Italians, Hungarians and French. The work among the Colored people is under the immediate direction of Archdeacon Phillips, and that among the Foreign Born is under the direction of Archdeacon White. The total appropriation for Racial Work is \$26,380.49.

1. The Colored Work, \$9,468.16.

In addition to the three independent parishes of Colored people and the missions among Colored people supported entirely by parishes without help from the Diocese, we have five Colored missionaries working in six mission stations with 632 communicants who contribute to their own support \$13,430.78.

2. French Work, \$833.33.

We have one congregation of French people which has 113 communicants and contributes \$1,900 to its own support. There is one French missionary.

3. Italian work, \$8,000.

There are two Italian missions, one in South Philadelphia and the other in North Philadelphia. Between them these

two missions have 339 communicants and contribute to their own support \$1,315. There are two Italian missionaries.

4. Polish Work, \$3,025.

Among the Poles we have two Polish missionaries ministering to 443 communicants in three mission stations. The people contribute to their own support \$4,107.

5. Hungarian Work, \$334.

This sum is appropriated to be used by Archdeacon White for such contacts with the Hungarians as he can make.

6. Jewish Work, \$4,650.

This work is being carried on in the Hebrew quarter in the neighborhood of The Church of the Advent. It is at present under the immediate direction of a Hebrew layman assisted by a Deaconess. There are no communicants. A number have been baptized.

III. Institutional Chaplains, \$3,612.

All the Dioceses in the State of Pennsylvania contribute towards the maintenance of a Chaplain at State College for work among the students. Our share of this salary is \$500. By the same arrangement a Chaplain is maintained at Mount Alto for work among the sufferers from tuberculosis, and our share of that salary is \$324. The rest of the money appropriated for Chaplains goes to the payment of the salaries for the Chaplains at the University of Pennsylvania, the Galilee Mission and the Chaplain's services (part time) at the Sheltering Arms.

IV. Pension Premiums, \$4,300.

The last item under the heading Diocesan Missions is the care of the Pension Premiums. The Diocese pays the 7½ per cent premium on all the salaries of clergymen paid by the Diocese. The Mission is expected to pay the premium on that part of the salary paid by the Mission.

(Continued in the April Number)

(Continued from page 197.)

shall be preparing the way for those whom God has blessed with large means to see that in the building of the Cathedral so conceived, they have an avenue for their gifts which will make those gifts redound to God's Glory and to the great good of their brothers."

Sixty-One Thousand Dollars Raised by Appeal for 1923 Deficiency

By Rev. Percy R. Stockman, *Chairman of Quota Committee*

Ninety-six per cent. of the Parishes and sixty-three per cent of the Missions of the Diocese responded to the appeal for a special offering to meet the Missionary Deficiency of 1923. The total net sum has amounted to about \$61,000, of which \$54,000 was reported at the Missionary Rally held in Holy Trinity Church on the evening of Thursday, January 31st, which officially brought the effort to a close.

The wide-spread interest taken in this movement was reflected in the large congregation present on that occasion. The church was completely filled, not only by those who had labored on behalf of Sacrifice Week and the general effort, but many others who were interested to hear the Rev. G. A. Studdert Kennedy, the special speaker for the evening. His topic, "Ascension to Glory through Sacrifice," was very appropriate, and his message appealed to all present. Dr. Mary James of the Wuchung General Hospital spoke very effectively in a brief address, acknowledging the gifts of the Diocese and describing particular features of her work. The arrangements for the service were entered into very cordially by the rector of Holy Trinity, and the organist and the Guild Choir. Also the clergy of the Diocese responded most helpfully in attending and in announcing the services.

The Joint Committee in charge of the special effort was made up of representatives of the Executive Council, the Woman's Auxiliary and the Church Service League. The idea for Sacrifice Week originated with the Woman's Auxiliary and was the most inspiring feature of the whole undertaking. Many real sacrifices were made, as exemplified by one envelope which contained two car tickets and the simple message, "I walked." Also, in the case of a member of the younger set who sold her ticket for a concert by the Philadelphia Orchestra and devoted the proceeds to the Sacrifice offering.

The following is quoted from the final report of the joint committee as rendered to the Executive Council at its February meeting:

"The total contributions represent active effort on the part of 133 Parishes and 43 Missions throughout the Diocese. The expenses include printing and postage for the preliminary campaign, special clerical assistants, two circulars and envelopes for Sacrifice Week, and special expenses incident to the visitation of missionaries and other speakers who occupied twenty-nine pulpits in the Diocese on the first and second Sundays after Epiphany. The total expenses will approximate \$1,000 or about 1.6 per cent

of the total receipts. The proceeds of the church offering on the occasion of the Special Convention were \$212.07 and the offering at the Missionary Rally in Holy Trinity Church \$262.14. These were applied to the expenses, and in addition \$650.00 was received designated for the special purpose of meeting the expenses incident to the appeal, so that the offerings and other contributions applied entirely to the purpose of meeting the Deficiency.

"It is a disappointment that the goal of \$100,000 was not fully realized, and the Committee feels that if it had laid greater stress on the spiritual side of the effort, the difference might have been made up. On the other hand, the Committee desires to pay tribute to the various representatives in the Parishes who took

were represented in the Sacrifice Week offering and reported very considerable contributions.

"Undoubtedly the National Council is in a much stronger position to begin its new year as a result of this effort, and it is understood that without this special contribution from Pennsylvania, the National Council might have faced the necessity for increasing its standing indebtedness. Pennsylvania has also the right to say as the result of this special effort that its contributions to the National Council for 1923 are over \$306,000, including the response to the Japanese emergency appeal, and this figure is approximately \$30,000 in excess of any previous year's contributions to the Missionary cause."

CHURCH SERVICE LEAGUE

On January 29th, with various officers of the Diocese, heads of Departments, and representatives from fourteen of the organized societies working in the Diocese present, the Church Service League completed its organization by adopting by-laws and electing its officers for the following year.

The organization follows the general plan proposed by the National Church Service League for adoption in the various Dioceses, and functions in the Diocese as the Parish Council functions in the individual parish. It is thus not itself a working organization, but acts for mutual helpfulness and to bring about united support for the common undertakings of the Diocese. Its usefulness was shown in connection with "Sacrifice Week" when, through its members, all the organized Church Societies working in the Diocese were promptly enlisted and gave efficient help.

So as to acquaint the Diocese more fully with its working organizations and thus to ensure increased interest and service, the League proposes to hold a Mass Meeting in May during Convention week, at which the work of its members will be most interestingly shown.

The officers elected are: Hutton Kennedy, Chairman; Mrs. Charles R. Pancoast and Joseph Wood Wagner, Vice-Chairmen; John L. Evans, Secretary, and Mrs. George H. Frazier, Jr., Treasurer.

The Executive Committee consists of the officers, together with the following members: Mrs. E. Bowman Leaf, Mrs. John Markoe, Miss Margaret C. Maule, Mrs. George Wharton Pepper, Edward H. Bonsall, Rev. N. B. Groton and Louis B. Runk.

DIOCESAN CONTRIBUTION SENT NATIONAL COUNCIL 1920 TO 1923, INCLUSIVE

Year	Total	Applying to Maintenance
1920	\$268,059	\$252,713
1921	274,591	257,963
1922	211,566	194,812
1923	307,976	239,041

In the amount "Applying to Maintenance" for 1921 is included \$53,000 raised by deficiency appeal.

The amount for 1922 in the same column includes \$27,000 raised by deficiency appeal.

The amount for 1923 also in the column "Applying to Maintenance" includes \$61,000 raised by deficiency appeal.

the matter deeply to heart, and by their consecrated efforts, spread this appeal more widely than any similar appeal has been spread in the Diocese. Also the large and generous contributors, whose unfailing interest in the missionary cause has once again been so splendidly expressed, are given the utmost recognition for their part in bringing about the results obtained. Also the helpful co-operation of all those associated with the staff at the Church House was indispensable to the thorough manner in which the appeal was made and followed up, and the assistance of many volunteer workers with the details of the work was invaluable.

"It is a great satisfaction to report such wide-spread interest, and the fact that many Parishes which hitherto have shown little response to special appeals,

The Home for Consumptives

By William J. Enders, M.D., *Medical Superintendent*

There is an institution in Chestnut Hill, located on a tract of ground of about sixteen acres, bounded by Stenton and Evergreen Avenues and Birch Lane, with substantial and imposing stone buildings, known as the HOME for CONSUMPTIVES. While its numerous lighted windows are not hidden under a bushel, yet there are many residents, even in its immediate neighborhood, who do not know to what uses the buildings are put.

It was thought that it might be of interest to the Diocese in general to know what a great and useful philanthropic institution it is supporting.

The HOME was originally organized by the Philadelphia Protestant Episcopal City Mission, some fifty-three years ago,

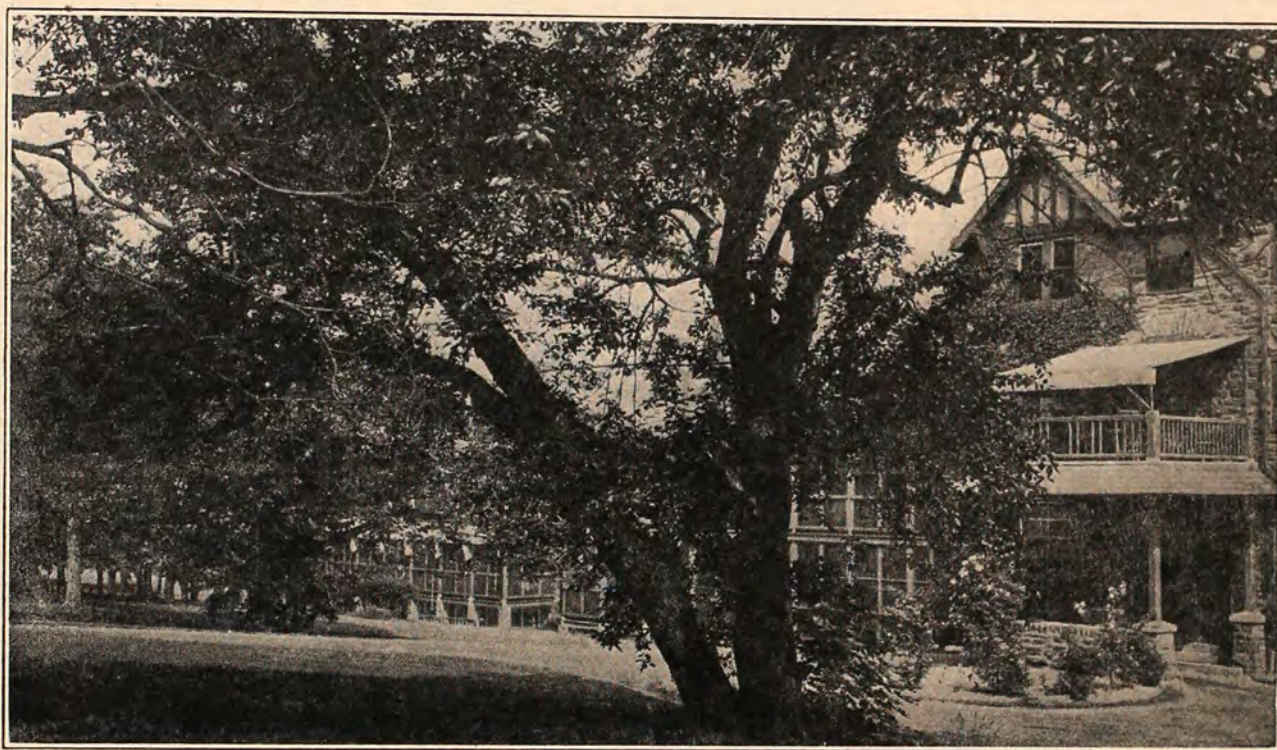
sign, and all connected by one long hallway making a continuous stretch of over 600 feet. There are two buildings use for the care of men patients, two for women patients, one for small boys, and one for both men and women; the latter, known as the Mansion, was for many years the home of the Superintendent, but about eight years ago, was remodeled for the use of patients and now accommodates fifteen.

The bed capacity of the entire institution is 102 and for the last five years has had a general daily average of ninety-four patients.

The equipment of the HOME has been gradually brought up to a thoroughly modern concept of what a Sanatorium for the treatment of this disease

and laundry building. A modern laundry takes care of all the linens of the institution.

The HOME is unique in that each patient has his or her own own, in addition to the large roomy porches which are connected directly with each room. This is a feature which is not enjoyed by even the most expensive Sanatoria known to the writer, and adds greatly to the contentment and hominess felt by the patient. In a certain sense the HOME is just what its name implies, and not the regulation Sanatorium where all the patients are huddled in one large ward. The patients are also allowed to have their little personal treasures in their rooms thus making them feel that they are not being



FRONT VIEW OF ADMINISTRATION BUILDING

and at that early date started to do work which is today just beginning to be done by the public in general, as evidenced by the different County Municipalities establishing Sanatoria for care of their tubercular inhabitants. In this way the HOME is really the pioneer institution in the country devoted to the institutional care of people suffering from tuberculosis.

The first house established was located on Spruce Street, Philadelphia, and was used only for poor consumptive women and had a capacity for eight patients. As the place became known it was gradually enlarged until about thirty-five years ago the HOME was moved to its present location and two buildings were erected. Due to the demand for more beds, new buildings were added from time to time, until at present there are nine buildings, all of stone, and the same architectural de-

requires. All the buildings have large open air porches, thoroughly screened, where most of the patients spend the greater part of their residence in the HOME. A new building was erected two years ago in which are housed the X-ray room, with all the necessary apparatus, a laboratory and a mortuary room. A very cosy Chapel, with a large room in the basement, used as a recreation and meeting room, is connected with the main hallway. The chapel is in charge of an appointed minister who holds daily morning prayers, and regular Sunday services, and who also gives daily religious ministrations to the patients.

The entire institution is headed by three 100 horsepower boilers, located in a building separate from all the other buildings. All the refrigeration and ice making is done by a two-ton automatic ammonia plant located in the kitchen

hospitalized; this is conducive to a greater contentment of mind, and forgetfulness, to a certain degree, that they are here to get away from the grim white reaper.

The question might be asked just what are the activities of the HOME, or for what purpose is it being maintained? This can be answered as follows: It is a recognized and well-known fact, that persons afflicted with tuberculosis in its active stage are a menace to other members of the family, especially the infant members, and that to prevent these from becoming infected, the person afflicted can best be cared for in an institution. This will not only help to prevent infection of other individuals, but also to increase his chances enormously towards recovery and again becoming a useful member of his family.

That the Sanatorium for tuberculosis, aided by general public health instruc-

tion, has demonstrated its usefulness is fully illustrated by the fact that, in 1911 the death rate from tuberculosis in the United States was 159 per 100,000 inhabitants, and in 1921 was reduced to 99 per 100,000, or a decrease of 38 per cent. In no previous decade has there been such a reduction in the mortality from this disease.

That the HOME is doing its part in this work, is illustrated by the fact that during the year 1923, twenty-four patients were discharged from the HOME with disease arrested or much improved. In the previous five years the number was smaller; this again shows that the public is becoming better acquainted with the necessity for recognizing the early symptoms of the disease, and the use of the Sanatorium for its treatment.

It is not contended by the writer that in another two or three decades tuberculosis will be entirely eliminated, as the chances for infection of new individuals are still too great. As an instance, in New York City from a recent survey it has been found that only 26 per cent. of tubercular patients were in institutions, and 74 per cent. were in their homes; this affords a tremendous opportunity for the infection of new individuals, and especially for the children, as primary infection during infancy is known to be the most dangerous. It also increases the opportunity for a super-infection to a vast number of persons, and again illustrates the necessity for such institutions of the character of the HOME.

In regard to the length of time that a person afflicted with tuberculosis should stay in an institution, the writer has always been insistent that the patient remain under observation until the doctor is satisfied that the patient will not again become a menace to his family or the public, and that he will be able to follow a vocation where he will again be self-supporting, and not liable to



PATIENTS RECEIVING HELIOTHERAPY, OR SUN CURE TREATMENT

have a recrudescence of his disease. Hence a short residence is not recommended, unless the case proves to be an unusually favorable one. Dr. Lawrason Brown, of Saranac Lake, recently made the remark, that the number of patients discharged from Sanatoria, who go home, and relapse several months afterward, is appalling. At the HOME we endeavor to prevent this by keeping the patient in residence until we feel satisfied that his chances for a relapse are at the minimum.

Regarding the treatment conducted at the HOME, this consists of fresh air, rest and quiet, and plain, nutritious, well-prepared food, and such medication as each case indicates. The doctors are not dogmatic in that an extremely ill and weak patient is compelled to remain out of doors day and night in all sorts of weather, but they try to consider the ordinary daily life of the patient, and that each patient can stay in the open a different length of time, and spend the remainder of the day in his room and be comfortable. Rest is insisted on at all times; this is one of the most

important and necessary measures to observe, as nature requires every ounce of vitality to combat the process going on in the lungs. A certain amount of milk is prescribed to each patient in addition to the regular meals. The diet is so balanced that if a patient can eat and assimilate it, 3000 calories are taken daily. The medicinal treatment is such as is indicated in the individual case. In non-pulmonary tuberculosis, such as tuberculosis of the bones, joints, ear, etc., heliotherapy, or the sun cure, as practiced by Doctor Rollier, at Lysin, Switzerland, is used; this has been very successful during the past year in three cases among the boys, each one of whom had large tubercular ulcers of the skin or bones; all three have been cured and discharged.

An extract from the last annual report for the year 1923 is as follows:

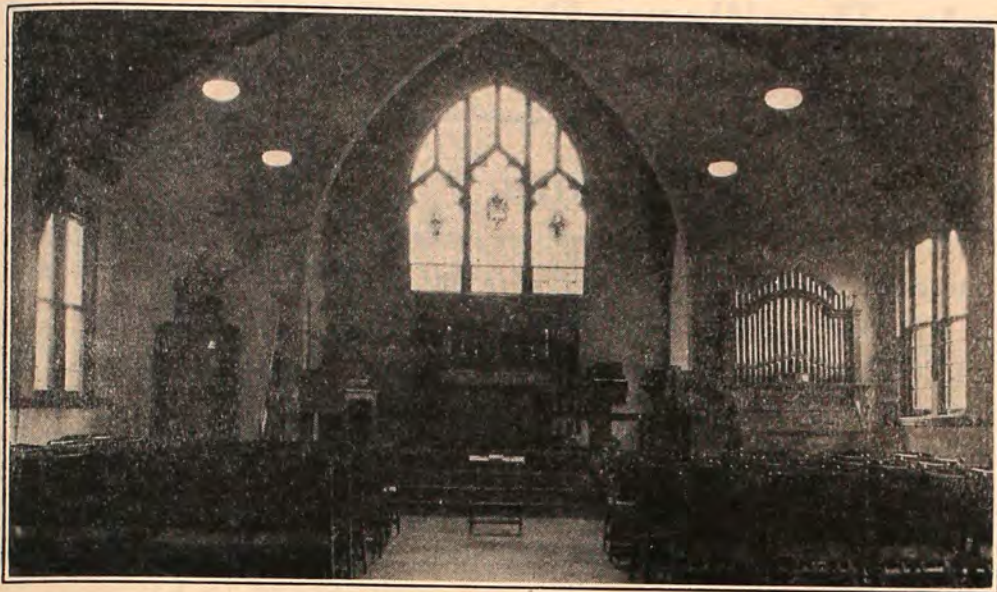
The Home for Consumptives, No. 5

Number of patients admitted during the year	136
Number discharged, disease arrested or much improved	24
Number left HOME, due to change of residence, homesick, financial reasons, did not like sanatorium life, etc.	55
(About 50 per cent. of these showed fair improvement at time of leaving.)	
Number of patients died	53
Number of hospital days for the year	33,145
Daily average of patients	90.90
Patients in the HOME, December 31, 1922	86
Patients in the HOME, December 31, 1923	90
(Of these latter, fifty-three were women, thirty were men, and the remainder were boys.)	
The HOME admits patients, suffering	



RECREATION AND READING ROOM

CHAPEL OF HOME AND THE CHAPLAIN REV. P. S. IRWIN



from all stages of the disease, whether in the last stage, or the most distressing laryngeal condition; in this way it endeavors to assist in the prevention of infection of others and especially the innocent members of a household.

Considering the work for and care of its inmates and the general knowledge it spreads to the public for the control of the disease, the HOME is well worth the consideration of every member of the Diocese, who is interested in the general welfare of the members of his Church and the public in general.

THE NATIONAL COUNCIL

The Department of Social Service of the National Council of the Church makes the following announcement concerning its rural program for the current year:

Last year the department held at Madison, Wis., the first national conference of clergy engaged in rural work. It has already been productive of new interest in the rural problem, and encourages the department to hold another such conference the coming year. It is planned also to add to the staff a man trained in rural work to make available to the whole rural field the methods and plans of those who are today doing successful work.

CORRECTION

The Altar Guild of the Diocese wishes to correct an error in its annual report for 1922-23. The statement that the "Materials and jewels of the Mitre given to Bishop Rhinelander by the Bishop's Bricks Fund," should read "by friends of the Bishop's Bricks Fund."

"Who builds no castles in the air
Will build no castles anywhere."



CO-OPERATIVE SHOP ADOPTS FOUR-LEAF CLOVER AS SEAL

The Four-leaf Clover has been selected as the seal of the Co-operative Shop. In addition to being a symbol of good luck and happiness, it is the emblem of the three beneficiaries of the Shop working together under one head.

Those who are interested in its work say the Shop in many ways is being founded upon the fundamental principles of the great religious houses of the early Church. For the rules which govern it are those which were insisted upon by the great women who gave their lives to preserving the standards of the Christian world. These rules might be suggested as:

First: Loyalty to our Lord Jesus Christ and to His standards of Justice, Honesty, Sincerity, and Love.

Second: Loyal service to His children, by working for them.

Third: Attention to the way in which the work is done; in keeping silence about other people's affairs; and by a joyous faith, which expresses itself in varying courtesy and kindness.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Several requests have come to this column from parishes looking for pipe organs. Each is willing to buy from any parish, putting in a new organ, that has been discarded, provided the used organ meets its need.

St. James Parish, Perkiomen, needs an upright piano for the Community room of its mortuary chapel. Also a number of Hutchins' Hymnals. Address Rev. Charles F. Scofield, Collegeville, Pa.

ACKNOWLEDGMENT

The Rev. W. J. Cox, Dean of the Convocation of West Philadelphia, acknowledges the receipt of the Baptismal Shell, which a Churchwoman in the Diocese offered to donate through the Diocesan Exchange Bureau. Dean Cox has arranged to give the Shell to the Home of the Merciful Saviour for Crippled Children.

DIOCESAN LIBRARY NOTES

The Social Preparation, a quarterly periodical, is again on the table.

The Survey, in its mid-monthly issue, has brought Mr. Bok forward—"Mr. Bok Sets Us All Talking." And Jane Addams has a message "To Believers in Peace." Another article sketches the founding and work of the "Women's Foundation for Health."

The North Texas Adventure contains a memorial sketch of Bishop Temple, of North Texas.

It has been impossible to keep a copy of the last CHURCH NEWS, as it proved a favorite copy.

Many pamphlets, on "Modernism" and kindred subjects have come to the Library lately. "The Rockefeller Foundation," of New York, sends its last reports, written by its President, George E. Vincent.

Reports of the Pan-Anglican Congress and the American Church Missionary Society were received from Miss Avery. A copy of Bishop Beecher's letter concerning the work of the Church in Nebraska, from Miss Lamb; one volume on "Saint Luke; His Life, Character, and Teaching," from Rev. Dr. Hodge; and Bishop Lawrence's "Fifty Years," make up our recent acquisitions.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

From Small Beginnings

From small beginnings the UNITED THANK OFFERING has become now one of the largest sources of individual revenues of the Episcopal Church. The Auxiliary was organized in 1871. The United Thank Offering in 1889. In that year the total Offering amounted to \$2,188.64; sent Miss Lovell, our first missionary, to Japan, and built one chapel at Anvik, Alaska, for Bishop Rowe. Three years later the Offering amounted to over \$56,000.00. Thus by leaps and bounds the Triennial gift increased until at the last General Convention, at Portland, Oregon, it amounted to \$681,145.09.

The United Thank Offering is devoted in large measure to sending into foreign and domestic mission fields, and maintaining there, women workers in medi-

cal, educational and evangelical work. At the present time we have 192 women in the field and many buildings.

In 1905 the bank interest on the Offerings was spent for the Missionary Episcopal Fund—first paying the salary for three years of Bishop Brooke, of Oklahoma, and after that Bishop Rowe's, of Alaska. That being the only work of that kind done by the Offering.

In all, over 700 women have so far been sent out by the Offering and from Alaska to Patagonia and New York to Japan the field is dotted with institutions built and maintained through the United Thank Offering. The ultimate aim is to support all the women in the mission field. Pennsylvania leads in this Offering as she has always done.

AMIE H. C. HOLLINGSWORTH.

BISHOP REMINGTON SPEAKS TO DOMESTIC COMMITTEE

The Domestic Committee was fortunate in its February meeting in having Bishop Remington, of Eastern Oregon, as speaker. As a Philadelphian, he needed no introduction to the audience into which he poured ammunition (as he expressed it) for use in educating others.

His special plea was for \$1000 for a rectory "for one of my splendid young workers at Klamath Falls, Tom Meryweather, from St. Timothy's, Roxborough, Captain in the World War, wounded and with a splendid record, just the man I needed."

The Committee was greatly distressed at the loss of two faithful workers in the field, Bishop Hunting, of Nevada, and Mrs. Hughson, of Grace Hospital, Morganton, N. C.

A letter from the Rev. Mercer P. Logan, Dean of the DuBose Memorial Church Training School, Monteagle, Tenn., was read, telling of the fire which, on the night of January 9th, totally destroyed the main building. Students left at the school during the vacation period made a gallant effort to fight the flames, equipped only with fire extinguishers. The pipe lines were frozen and no water was available.

"The spirit of DuBose could not be conquered by the fire," said Dean Logan. "About 2.30 A. M., a small group gathered for a moment, and reverently prayed, thanking God for no loss of life, and asking Him that DuBose might rise out of the fiery ruins. On the morning after the fire the homeless students met in the Chapel, where amidst the few

things rescued, piled here and there, the Holy Communion was celebrated, and all returned thanks for blessings received. The school will open on schedule time, March 20th, in temporary quarters.

"The DuBose School is God's work, and He will care for His own."

BISHOP DEMBY TALKS ON EXTENSION WORK IN ARKANSAS

Our two main interests in the Colored Committee for the month of February being the Missionary district of Arkansas and the South West, and the Bishop Payne Divinity School brought out much that was interesting. Bishop Demby gave a sketch of results in extension work in Arkansas, citing a case in Forest City, where Christ Church Mission was literally started with but one member of the Episcopal Church. Having inspected the ground, and having a vision of its possibilities, the Bishop purchased a lot, and put up a small Church building: a congregation appeared; and as a result; in three years there is now a congregation of forty with fourteen communicants, a Sunday School of from twenty-five to forty. Two more lots purchased, another building erected and almost paid for; and more people could be brought in with a little more expenditure. Bishop Demby says what has been done here, may be done in many more small towns. The need for chapels, schools and hospitals throughout this large area is immense and the eagerness with which the negroes receive the opportunities given

them, to become self-supporting makes the work worthwhile. There is a very great demand of clothing and general boxes. These are wisely distributed or sold for carrying on the work.

A few facts concerning the Bishop Payne Divinity School which are perhaps not known to all, may be interesting. This is the only Divinity School in our Church devoted exclusively to the training of young Negro men for the ministry. About sixty per cent. of our Negro Clergy have received their education here. Founded in 1878, by Bishop Whittle, eighty-one of its alumni are now in Holy Orders. These clergy are serving in twenty-five Dioceses of the United States, one in Cuba and one in Africa. The school covers the full canonical course, and standards for graduation equal those in other Theological Schools. About twelve or fifteen students at present, though, there might be three times as many, with a little additional money. A new chapel has recently been built, but there is great need for a new building to replace the old dormitory and dining-room.

BUDGET FOR YEAR 1924 OF COLORED COMMITTEE

For Maintenance, to Apply on Parish and Diocesan Quota

On the Diocesan Askings for Negro Work: Arkansas, \$200; Atlanta, \$100; East Carolina, \$200; Florida, \$100; Georgia, \$100; Mississippi, \$100; North Carolina, \$200; South Carolina, \$200; Tennessee, \$100; Texas, \$100; West Texas, \$100. Total, \$1,500.

American Church Institute for Negroes: Bishop Payne Divinity School, Petersburg, Va., \$300; Fort Valley School, Fort Valley, Ga., \$200; Gaudet School, New Orleans, La., \$100; Hoffman-St. Mary's School, Keeling, Tenn., \$100; Okolona School, Okolona, Miss., \$100; St. Athanasius School, Brunswick, Ga., \$100; St. Augustine's School, Raleigh, N. C., \$200; St. Mark's School, Sumter, S. C., \$100; St. Mark's School, Birmingham, Ala., \$100; St. Paul's School, Lawrenceville, Va., \$500; St. Philip's School, San Antonio, Texas, \$200. Total, \$2,000.

January: Diocese of South Carolina, \$200; St. Mark's School, S. C., \$100; Gaudet School, La., \$100. Total, \$400.

February: Diocese of Arkansas, \$200; Bishop Payne Divinity School, \$300. Total, \$500.

March: Diocese of Florida, \$100; St. Paul's School, \$500. Total, \$600.

April: Diocese of Atlanta, \$100; Fort Valley School, \$200; Diocese of Texas, \$100. Total, \$400.

May: Diocese of West Texas, \$100; St. Philip's School, \$200. Total, \$300.

October: Diocese of Mississippi, \$100; Okolona School, \$100; Diocese of Georgia, \$100; St. Athanasius School, \$100. Total, \$400.

November: Diocese of Tennessee, \$100; Hoffman-St. Mary's, \$100; St. Mark's School, Ala., \$100; Diocese of East Carolina, \$200. Total, \$500.

December: Diocese of North Carolina, \$200; St. Augustine's School, \$200. Total, \$400.

Total Budget, \$3,500.

OFFICE REPORT FOR THE YEAR 1923

Number of letters and notices mimeographed	11,160
Number of envelopes and postals addressed	4,286
Number of meetings attended where minutes were taken	23
Flying Squadron Trips	3
Number of Treasurer's Reports typed	8
Number of months books were balanced	11
Typed copy for eight months of CHURCH NEWS issues.....	
Number of copies of minutes made	20
Number of letters written, including postals and notices	900
Number of lists made	7
Typed most of copy for Annual Report.	
Attended Synod in Washington, November 20-23, 1923.	

MARY H. HOWLAND,
Office Secretary.

MEETINGS IN MARCH FOR BUSINESS WOMEN

Monday, March 3rd, 8.15 o'clock, Church House; speaker, Bishop Demby.

Monday, March 17th, Church House, 8.15 o'clock; speaker, to be announced.

Wednesday, March 19th, St. James' Church, Twenty-second and Walnut Streets; Celebration Holy Communion, 10.30; Intercessions and addresses to 12.30, by the Rev. Walter E. Bentley, of Port Washington, L. I., Head of the Actors' Church Alliance of America.

THE DIOCESAN COMMITTEE

On Monday evening, March 17th, an unusual opportunity will be given to the members of the Diocesan Committee and all others interested as arrangements have been made for an evening Diocesan meeting specially for members who cannot come during the day. The Bishop, we hope, will give us the program for the coming year and Miss Sarah D. Lowrie, of the *Public Ledger*, will speak. We are eager that each parish should be well represented and that it should be an informal and warm-hearted occasion. Plan to come and bring someone who does not know us but who would like us. We shall meet downstairs in the Church House, at 8.00 P. M. After the meeting refreshments will be served.

The February meeting was a fine one, both as to numbers and to program and as to the enthusiastic way that the program was carried out. It was an annual meeting, but it was not by any means a "looking backward one." The Treasurer's and Secretary's report will be printed in the Auxiliary Report.

It has been the custom that the Bishop name the chairman of the Diocesan Committee and that the other officers are elected. Bishop Garland has re-appointed Mrs. J. Willis Martin as Chairman and the delegates expressed their joy with applause.

A very urgent appeal was made from the Chairman of the Supply Bureau for sewing for the Missions of this Diocese. If you cannot give these garments, material and sewing, try to give either money for the material, or volunteer for the sewing. We wish to raise a fund for materials if possible, but more than all we wish we could answer this call by our Lenten sewing.

Another report was made from the Co-operative Shop, 1630 Sansom Street, which under the new plan is most suc-

cessful, but they need more clothes, especially children's clothes, good serviceable and pretty clothes.

Miss Henry Brinton Coxe asked us to knit for her supply shelves, they are emptied almost as fast as she fills them. One can buy sweaters there from her other department, which are very pretty and very cheap, compared to those in outside places. The proceeds from these fancy sweaters go towards buying the wool for the supply of knitted garments for missions.

We are now raising a fund to help purchase a valuable church site, on Rhawn Street, near the Torresdale Boulevard, which Doctor Caley asked us for a month ago, and any money that we have at present undesignated may go towards this fund. Everything depends on how we grow as a church in this Diocese. New sections of the city means that our clergy and members must be ready to serve the new needs.

The last half hour of the morning was devoted to a most interesting debate on paid and volunteer workers in parish activities. Mrs. C. Howard Clark gave her own first-hand experience of the great value of expert paid workers, and Miss Williamson, of the Girl Scouts, her trials and successes with volunteer workers. We all agreed that both types of workers were necessary in a large parish, but that the more successful a paid worker was the more volunteers she gathered in and trained to supplement and to augment her work. It was a most helpful and valuable debate to everybody interested in parish and Diocesan work.

BISHOP POYNTZ FORWARDS INDIAN'S QUAIN LETTER

The very quaint and interesting letter following, was sent by the Bishop of North Dakota, from an Indian Lay Reader who conducts the services of St. Luke's Mission, Fort Yates, N. D., and the Bishop suggests that some little girl in the East correspond with him. He cannot write himself, but gets someone to write for him. The dictation is his own; his name and address is Paul Bear Paw, Fort Yates, N. D.

"J. Poyntz Tyler, Honorable Bishop,
Dear Sir:—

"I want to say a few words. During the winter it was cold and of course if you was down here you will know it your self. Here is one thing I want to ask you is this, if you got an extra coat that you are not wearing I wish you would send me one if you have any. I haven't got no coat this winter tho it was alright. I'll be greatly appreciated if you send me one. Bishop I want to see you about at Easter down here.

We had an awful good Easter Dinner and also there was no kicking but everybody seem to be glad of the Easter.

The building of St. Luke's was all crowded in therefore I want you to think and try to have the Church Build this year so we can have our xmas and New Year in the church as all the church members wanted this way. In case of any body is dead we will have a place over night. I am during my best down here for my church close with a faithful heart Good bye.

Sincerely yours,

"MR. PAUL BEAR PAW."

THE CHURCH AT WORK IN YANCEY, VIRGINIA

The Rev. Frank Stanford Persons, minister-in-charge of All Saints' House for Rebuilding Children at Yancey, Virginia, sends the following letter telling of a need for help to avert a water famine, and also gives a brief glimpse of some of the real work being done at the mission:

"Dear Friends:

"We need you again. We are having a water-famine at Yancey. Practically all the water for this family of thirteen, with its three cows, nine milch-goats, chickens, pigs, etc., has to be carried in buckets from a neighbor's well, some hundreds of yards away, and this source may fail us. We are in a rather desperate predicament and hope that you can come to our rescue.

"We must either have our well drilled, and pumped, or purchase a mountain spring and have the water piped down. If you could see the family water-carriers with buckets of various sizes and descriptions, often going long after darkness has fallen on the surrounding hills, you would realize the seriousness of our proposition.

"We are quite proud of our milch-goats. Several weeks ago the County Nurse came to tell us of a sick baby at the other end of the parish. The specialist had pronounced it dying from lack of nourishment, and it was unable to digest any of the prepared foods. He suggested trying, as a last resort, goat's milk.

"So 'Diana,' the mother of 'Ephesians,' was loaded into the back of the nurse's car and hauled fifteen miles over mountain roads to the rescue.

"After the second feeding the baby began to assimilate the milk, and while still in a bad condition, was strong enough to be brought to Church on Sunday for Holy Baptism.

"Rejoice with us in the saving of another little life.

"Faithfully yours,

"FRANK STANFORD PERSONS,

"Minister-in-charge."

LETTER FROM BISHOP McKIM

The following letter from Bishop McKim, dated January 15th, was received by Mrs. John Markoe, Honorary President of the Woman's Auxiliary:

"Dear Mrs. Markoe:

"It was a delightful surprise to receive the 'Little Leather Library', which arrived on Christmas Day. They are very convenient to carry out for one who spends much time in travel. It always irritates me to carry a number of cumbersome books, but these are almost small enough to put in one's vest pocket.

"It is a great comfort and inspiration to be remembered by friends at home and helps one to realize the blessed truth of the Communion of Saints. The Japanese have been greatly impressed by the spontaneous and generous response given to them in their time of great distress by the American people. It has done more to restore confidence and strengthen friendship than anything that has happened since the arrival of Commodore Perry.

"I am leaving for America next week in response to a cablegram from the Presiding Bishop appointing me as chief consecrator of Dr. Reifsnider as Suffragan Bishop at Pasadena, on February 12th. It is a great comfort to have one as my 'Timothy' who has worked with me loyally for more than twenty years. The great outburst of interest by American Church people since the earthquake and fire has given me fresh courage and inspiration for the work of reconstruction.

"Thanking you again for your very kind Christmas gift, I am,

"Sincerely yours,

"JOHN McKIM."

GIRLS' FRIENDLY SOCIETY

The Annual Missionary Service of the Society was held in the Church of the Incarnation, Sunday evening, January 27th. The speaker was the Rt. Rev. H. St. George Tucker, formerly Bishop of Kyoto, Japan, who showed very clearly the needs of the Japanese girls and women. He gave an interesting account of the Day Nursery in Kyoto, one of the money missionary objects of the G. F. S. for 1924, and his words will surely help in the raising of the \$2000 needed to build the new Day Nursery. The offering at the Service, which was for the Day Nursery, was over \$80.

For the first time a definite piece of missionary work for the Advent season was put before the Branches, with very gratifying results. An "Advent Call for Japan," for the direct relief of the work of the Church, brought in \$298.00 up to February 1st, and still coming.

On Thursday, March 27th, at 8 P. M., in St. Stephen's Church, Tenth below

Chestnut Streets, there will be a Quiet Hour for the members of the Society and their friends. The Rev. Frank Goostray, Rector of St. John's Free Church, will conduct the Service.

CHURCH WOMAN'S CLUB GIVES LUNCHEON

The Church Woman's Club of the Diocese of Pennsylvania gave a very attractive luncheon on Monday, February 11th, at the Hotel Sylvania. There were about one hundred and forty-five guests, and judging from the applause during the speeches, and the general attitude of enthusiasm, this will be only the beginning of many such pleasant times.

The luncheon commenced at quarter after one, and was opened by Mrs. Horner Smith, the President of the Club. Mrs. Smith expressed very beautifully her gratification at the splendid attendance and co-operation of the members. She said that it fulfilled the wish nearest to her heart; that the Church Woman's Club should become just what it was on that day, a means for all church women, particularly from the outlying parishes, to come into closer and friendlier touch with each other. She said that they had been endeavoring to do this through informal teas. But that now they hoped to increase the opportunity for fellowship. For they wanted a house for the Club, a house that would be like their own home to the various women of the church, coming into town for meetings and services, with nowhere to stay between times. It would be a place where they could feel free to spend a week or two, and where, as the Club increased in size, that idea of fellowship could find more practical expression in social evenings for business women, social service, a cafeteria, and other ways. For she thought that the time had come, when a house of that sort was not only a necessity, but would fill indeed a very spiritual need.

Then, when Mrs. Smith had finished, a delicious luncheon was served, and Mrs. Karnell, an authority on immigration, spoke to the Club. Mrs. Karnell was for the quota, and she spoke from long experience with those who were against it. But her reasons were so logical and came from such intimate knowledge on the subject, and her desire for all that was good for this great country of ours, which is also her country, was so sincere, that it is doubtful when she had finished, whether there was a single person in the room who did not agree with her!

And so the Church Woman's Luncheon was a great success, for those who came want very much to come again. May all the women of the church come to know us and support us, too.

E. T.

Rare Books From Library of Bishop White

Philadelphia Divinity School Possesses Valuable Collection Bequeathed by His Descendants.

By the REV. E. W. HUCKEL

Through gifts of the late William White Bronson, Thomas H. Montgomery, the Rev. William M. Montgomery, and the Rev. Dr. James A. Montgomery, the Philadelphia Divinity School has in its possession some hundred and twenty-five books from the library of the famous Bishop William White, D.D., first Bishop of Pennsylvania. They are still preserved in two antique mahogany bookcases which appear in John Sartain's engraving of the bishop's study in "Memoirs of the Life of Bishop White," by the Rev. Bird Wilson.

Of Bishop White's works there are the original editions of his "Lectures on the Catechism of the Protestant Episcopal Church," Philadelphia, 1813, including four pages of autograph notes; "Comparative Views of the Controversy between the Calvinists and Arminians," 2 vols., 1817; "Review of the Question of a Personal Assurance of Pardon of Sin," Philadelphia, 1818, with autograph notes; and "Memoirs of the Protestant Episcopal Church in the United States of America," second edition, New York, 1836, a presentation copy.

The collection contains some early editions of the writings of Joseph Priestly, the famous scientist and free thinker. He lived in Birmingham, England, from 1780 to 1791, and his "Letters to Dr. Horsley," (see correspondence in Wilson's Memoirs of Bishop White, p. 179), and "Lectures on History and General Policy," were published there in 1783 and 1788 respectively. Through his sympathy with the French Revolutionists, Priestly was declared an honorary "Citizen" of the French Republic in 1791—he felt constrained to leave London where he had dwelt from 1791 to 1794 and join his three sons who had sought freedom in America. Settling in Northumberland, Pennsylvania, a trade town adjacent the newly opened coal regions and situated on the new Pennsylvania Canal, of which Provost William Smith, of the University of Pennsylvania, was one of the constructors, Priestly made investigations in the chemistry of coal and gases and published "A Continuation of the Letters to the Philosophers and Politicians of France on the Subject of Religion," which was printed at "Northumberland-town" in 1794. This volume has a careful index in Bishop White's handwriting. "Doctrines of Heathen Philosophy compared with Those of Revelation" was published there in 1804, the year of Priestly's death, and is a presentation copy from the author to Bishop

White. Correspondence took place between the two men from 1797 to 1804, and says the bishop's biographer: "A considerable intimacy took place between Bishop White and this learned and amiable man—for such he must be allowed to have been, whatever objections may be justly made to his religious opinions; and he frequently attended public worship at Christ Church. Their intimacy appears to have produced mutual respect and cordiality of feeling." Through his friendship with Bishop White and Provost Smith, Priestly at this time received offers to join the scientific staff of the University, which he declined.

Apropos of Provost Smith, the collection contains "Discourses on Public Occasions in America, by William Smith, D.D., Provost of the College and Academy of Philadelphia," second edition, London, 1762. Another interesting work is "Discourses on Various Subjects," by Jacob Duche, M.A., rector of Christ Church and St. Peter's, Philadelphia, 2 vols., London, 1779. Duche was a member of the first graduating class from the University of Pennsylvania—the "College of Philadelphia,"—and was rector of Christ Church and St. Peter's, 1775-1777, when he was succeeded by the future first Bishop of Pennsylvania.

Quite rare and quaint are the "XXXVL Sermons of the Right Reverend Servant of God, Robert Sanderson, Late Lord Bishop of Lincoln, Whereunto is now added the Life of the Reverend and Learned Author, Written by Izaak Walton," London, 1689. This is the eighth edition—revealing a demand unusual for those days,—and hails from *The Golden Ball, Cornhill*. The second edition bore the impress of Thomas Sawbridge at the *three Flower-de-luces in Little Britain*. Little Britain was the part of London then much frequented by book sellers, near old St. Bartholomew's, Smithfield. The "Life," by Izaak Walton, of fisherman's fame, is the third impression, sold next door to the *Dolphin, in West-Smithfield*, 1686, and is bound up with the sermons. Walton gives this picture of the scholar and divine shortly after Sanderson's ejection from the regius professorship of divinity at Oxford by the Parliamentary visitors in 1648: "I met him accidentally in London, in sad-colored clothes, and God knows, far from being costly. The place of our meeting was near to Little Britain, where he had been to buy a book, which he had then in his hand. It began to rain so as to force us into a

cleanly house, where we had bread, cheese, ale, and a fire for our ready money. This rain and wind were so obliging to me as to force our stay there for at least an hour, to my great content and advantage."

"Temporary Regulations for the Settlement of the Grain Coast of Africa," London, 1786, suggests an early attempt to solve the negro slave problem by a charitable enterprise centered in Sierre Leone. A committee for the abolition of the slave trade was formed in 1787, of which the presiding officer was Granville Sharp, a number of whose published writings are in this collection. In 1791 the House of Commons authorized the colonization scheme through the activity of William Wilberforce.

William Bradford's "An Enquiry How Far the Punishment of Death is Necessary," Philadelphia, 1793, shows that capital punishment was a debated question even then.

Jonathon Edwards's "The Great Christian Doctrine of Original Sin Defended," Boston, "in New-England," 1758, was in press at the time of the author's death. In this dispute with the Arminians, Edwards attempts to prove that Adam possessed no more freedom of will than other men, but had a supernatural gift of grace which by rebellion was lost; grace was accordingly withdrawn from his descendants because of actual identity with him in the transgression.

Other noteworthy books in the collection are:

"Musick's Remembrancer of the Best Practical Musick both Divine and Civil that has ever been known to have been in the World," by Thomas Mace, "One of the clerks of Trinity College, in the University of Cambridge," London, 1676.

"The Pattern of Catechistical Doctrine at Large," by Lancelot Andrews, Late Bishop of Winchester, London, 1650.

"Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature," by Joseph Butler, LL.D., rector of Stanhope, in the Bishopric of Durham, London, 1736.

"Apology for the Apostolic Order and its Advocates," by Rev. John Henry Hobart, an assistant minister of Trinity Church, New York, 1807.

"Account of the Constitutional Polity of Congregational Courts," by Granville Sharp, London, 1786.

"Practical View of the Prevailing Religious System," by William Wilberforce, Philadelphia, 1798.

DIVINITY SCHOOL ALUMNI MID-WINTER BANQUET

The Associate Alumni of the Philadelphia Divinity School held their mid-winter banquet in the library of the school on Tuesday evening, January 29th.

Speakers were the Rt. Rev. Frank W. Sterrett, Bishop Coadjutor of Bethlehem, an alumnus of the School, Bishop Talbot, of Bethlehem, Bishop Garland, the Rev. Dr. Foley, and Dean Bartlett, who read an admirable paper on the function of theological thought and study in view of the confusion and disturbance now existing. Rev. George Copeland presided.

SUNDAY SCHOOL ASSOCIATION MEETING IN WEST PHILADELPHIA

At the Winter meeting of the West Philadelphia Branch, Sunday School Association of the Diocese, Thursday evening, February 21st, at the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue, seventeen parishes and missions in Convocation were represented.

This is the best record the Association has yet made. Charles H. Tuttle, Esq., a prominent member of the New York City bar, was the principal speaker. His topic being: "Practical Suggestions leading to a successful Church School." Mr. Tuttle made a forceful and deeply spiritual address. He is also superintendent of St. Luke's Church School, New York. Remarks were also made by the President of the Association, Rev. Joseph Manuel, and by Rev. John E. Hill and by Archdeacon Elliott White. A letter expressing Bishop Garland's regret at not being able to be present was read.

CANADIAN DEAN CONDUCTS MISSION IN ST. JAMES'

The Very Rev. Derwyn T. Owen, Dean of Christ Church Cathedral, Hamilton, Ontario, conducted a Mission in St. James' Church, Twenty-second and Walnut Streets, February 17th to 24th, inclusive. The Rev. F. H. Wase, who is associated with Dean Owen, assisted, having charge of the Mission Services for Children each week-day afternoon. Dean Owen each week-day morning, at 11 o'clock, held a Mission for Women and on two Sunday afternoons a Mission for Men. Each night the Dean conducted what he described as a "Popular Mission for Everybody." It was the first Mission held in St. James' for many years, and attracted a fairly-large attendance.

ST. BARNABAS', GERMANTOWN, IS NOW IN NEW PARISH BUILDING

The congregation of St. Barnabas' Mission, Germantown, on Tuesday night, February 25th, took possession of its new Parish House, the basement and first floor of which has been completed. The event was celebrated with a Parish supper, speeches and singing.

Bishop Demby, of Arkansas, was one of the guests at the opening of the building for Parish uses and made an address. Other speakers were the Rev. E. Snyder Thomas, priest-in-charge of the Mission; the Rev. Thomas S. Cline, Dean of the Germantown Convocation; the Rev. Gilbert E. Pember, Rector of St. Michael's Church and Colonel Sheldon Potter. Work on the building was started last July. The congregation under Mr. Thomas' leadership, is working to raise funds to put an additional story to the building.

LOST AND FOUND

A curious little tale is told in *The Girls' Friendly Record* for January by Miss Sally Peck, of Kyoto. The head of the Day Nursery, a trained Japanese nurse, on one of her visits found a woman who was about to throw away a very charming baby.

Because of some combination of inauspicious circumstances it was absolutely essential that the baby should be discarded to appease certain devils. The only possible way out of it would be if the baby was left at some point where four roads met, and some one found it and brought it to the mother who could then "adopt" it with a clear conscience.

The nurse learned where the baby would be left. Miss Peck kindly hid herself nearby. An old woman came along and put the baby down and marched away without looking back. Miss Peck collected the baby, returned to the day nursery, dressed it in warm clothes, took the child to its own mother, explaining in politest Japanese that this was a very nice baby she had found in the street. The baby was adopted with due solemnity and all was well—except that the home was a pitiful, poverty-stricken place in which to bring up the poor little baby.

Friends have given a radio set to the Rev. William A. Thomas, at Point Hope, Alaska, our most northern mission. It is to be sent on the first boat going north after shipping is resumed and, it is expected, will enable the mission to keep in daily touch with the United States through messages broadcast from Seattle.

A retreat for clergy and laymen preceded the Kansas Diocesan Convention this year.

During Bishop Mosher's month of visitation this year among the mission stations in the mountain province of the Philippines, 447 were confirmed.

In the seventy-nine years of its history to date, the Church of the Holy Cross, Troy, N. Y., has had but two rectors; in fifty-two years, but two organists, father and son; in sixty-one years, but two sextons, also father and son.

An American Admiral, retiring from the Asiatic Fleet, writes to the Bishop of Anking, "One thing I shall take home with me, the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."

Jumbo was a popular character during Lent last year in the Church school of the cathedral in Phoenix, Arizona. Jumbo was a giant box made like the tiny mite boxes. He appeared at the mid-week services and the offerings at those services were put into him.

The little mission stations in the Philippines sent offerings for the Japanese Emergency Fund. Some of the amounts, in pesos, about half a dollar, are: Bontoc, 100; Sagada, 82.99; Zamboanga, 25; St. Stephen's, the Chinese Mission in Manila, 70; Baguio, 27.80.

The Canadian Church has recorded the death of a great missionary hero, John A. MacKay, Archdeacon of Indian Missions in the Diocese of Saskatchewan, for more than sixty years devoted to work among the Creole Indians. He was a product of the work of the earliest missionaries along the Hudson Bay.

Girls and women in North Carolina have been invited by the Diocesan Auxiliary to write short papers on the United Thank Offering. The best ones from each parish are to be sent to the Diocesan Thank Offering treasurer and the best of all is to be read at the Diocesan Auxiliary meeting in the spring.

Our northern boys might envy the methods which the African boys, of Irving Church School at Cape Mount, Liberia, were able to use last year to increase their Easter offering. They went fishing and sold the fish. By this means and others, they, together with the girls of the school, presented an offering of \$140.

Recruits and Parishes. III.

By THE REV. DR. GEORGE G. BARTLETT
Dean of the Divinity School.

The table printed herewith for Philadelphia County constitutes the third instalment of this statistical study. For necessary explanations, see the prefatory remarks to the instalment printed in the January issue. Data which may lead to amplification or correction of these studies will be gratefully received, if put in writing.

PHILADELPHIA COUNTY		Date of Union with Convention	Number of Communicants, 1923	MINISTERS		POSTULANTS			
				Rectors or Ministers in Charge	Assistants	1	2	3	Total, 60 Years
						1864-1883	1884-1903	1904-1923	
A. PARISHES									
1. Advent (now Polish Mission).....	*	138	7	7	..	..	1	1	
2. Advocate (now Advocate Memorial).....	1900	901	4	15	1	2	5	8	
3. All Saints, Moyamensing.....	1838	482	7	2	..	1	2	3	
4. All Saints, Lower Dublin (Torresdale).....	1786	348	6	4	..	..	..	..	
5. Annunciation.....	1872	253	4	8	..	..	..	..	
6. Ascension.....	*	...	4	6	2	4	..	6	
7. Atonement (now Atonement Memorial).....	1847	623	4	8	1	1	2	4	
8. Beloved Disciple.....	*	...	7	..	..	..	..	..	
9. Calvary, Germantown.....	1859	749	5	13	..	3	1	4	
10. Calvary (Monumental), Northern Liberties.....	1857	294	10	1	..	1	..	1	
11. Christ Church.....	1785	423	4	11	8	2	1	11	
12. Christ Church, Franklinville.....	1910	282	7	..	..	..	..	..	
13. Christ Church, Germantown.....	1853	657	5	5	..	1	2	3	
14. Covenant.....	1858	555	8	1	2	3	..	5	
15. Crucifixion.....	1847	349	5	6	5	3	4	12	
16. Emmanuel, Holmesburg.....	1844	415	4	..	..	..	1	1	
17. Emmanuel, Kensington.....	1837	344	7	..	..	..	1	1	
18. Epiphany.....	*	...	3	13	3	..	..	3	
19. Epiphany, Germantown.....	1902	295	3	..	..	..	1	1	
20. Epiphany, Sherwood.....	1919	776	2	3	..	..	1	1	
21. Evangelists.....	*	...	6	15	..	..	..	..	
22. Gloria Dei (Old Swedes).....	1845	261	5	4	2	..	1	3	
23. Good Shepherd, Kensington.....	1869	383	1	1	3	..	1	4	
24. Good Shepherd, Queen Lane Manor.....	1921	185	1	..	..	..	..	..	
25. Grace Church.....	1827	300	5	15	..	2	1	3	
26. Grace Church, Mt. Airy.....	1862	471	4	3	..	..	3	3	
27. Holy Apostles.....	1868	1212	8	10	1	2	5	8	
28. Holy Comforter, West.....	1875	231	9	3	..	..	..	..	
29. Holy Innocents, Tacony.....	1869	208	8	..	..	..	1	1	
30. Holy Spirit.....	*	...	1	..	..	1	..	1	
31. Holy Trinity.....	1857	1837	4	26	4	4	7	15	
32. House of Prayer, Branchtown.....	1861	232	10	2	..	..	..	..	
33. Incarnation.....	1860	548	2	11	1	5	4	10	
34. Intercessor.....	*	...	2	..	..	..	..	..	
35. Mediator.....	*	...	2	7	..	..	..	..	
36. Messiah.....	*	...	6	..	..	..	..	..	
37. Messiah, Port Richmond.....	1847	126	8	1	1	..	1	2	
38. Nativity.....	*	...	5	5	1	1	1	3	
39. Redemption of S. Anna's Mission).....	1846	722	8	..	..	..	..	..	
40. Resurrection.....	1850	915	3	3	..	1	2	3	
41. S. Alban, Olney.....	1907	241	1	1	..	..	..	..	
42. S. Alban, Roxborough.....	1862	118	10	..	1	..	..	1	
43. S. Andrew.....	1823	101	4	11	4	2	..	6	
44. S. Andrew, West (Mantua).....	1852	469	8	1	2	..	..	2	
45. S. Barnabas, Haddington.....	1922	504	7	2	..	1	1	2	
46. S. Barnabas, Kensington.....	1893	365	10	..	..	1	1	2	
47. S. Bartholomew.....	1914	297	6	..	..	..	1	1	
48. S. Bartholomew, Wissinoming.....	1922	167	3	..	..	..	..	..	
49. S. Clement.....	1855	671	11	32	..	1	2	3	
50. S. David, Manayunk.....	1833	458	8	5	..	1	..	1	
51. S. Elisabeth.....	1895	392	4	14	..	..	2	2	
52. S. George, West (Cardington).....	1870	377	12	1	1	..	..	1	
53. S. James.....	1810	932	5	42	1	2	1	4	
54. S. James, Hestonville.....	1867	234	14	..	..	..	..	..	
55. S. James, of Kingsessing.....	1844	626	2	1	..	..	1	1	
56. S. James the Less, Falls of Schuylkill.....	1846	440	3	4	..	..	..	..	
57. S. John the Baptist, Germantown.....	1858	239	7	1	..	..	..	..	
58. S. John Chrysostom.....	1897	188	2	..	..	..	..	..	
59. S. John the Divine.....	1921	352	1	..	..	..	..	..	
60. S. John the Evangelist, Southwark.....	1860	740	12	..	..	..	..	..	
61. S. John, Free Church, Frankford Road.....	1864	1057	19	1	..	1	1	2	
62. S. John, Northern Liberties.....	1816	...	10	..	..	..	..	..	
63. S. Jude.....	*	...	5	..	1	..	..	1	
64. S. Jude and the Nativity.....	1846	601	3	2	..	..	1	1	
65. S. Luke.....	*	...	5	10	3	..	..	3	
66. S. Luke and the Epiphany.....	1898	1394	3	11	..	1	1	2	
67. S. Luke the Beloved Physician, Bustleton.....	1861	173	7	1	..	1	..	1	
68. S. Luke, Germantown.....	1818	909	5	17	..	4	1	5	
69. S. Luke, Kensington (Episcopal Hospital Mission).....	1905	500	9	3	..	..	1	1	

* No longer in union with Convention.

PHILADELPHIA COUNTY			MINISTERS		POSTULANTS			
	Date of Union with Convention	Number of Communicants, 1923	Rectors or Ministers in Charge	Assistants	1 1864-1883	2 1884-1903	3 1904-1923	Total, 60 years
70. S. Mark.....	1848	1536	8	46	1	4	4	9
71. S. Mark, Frankford.....	1846	1263	5	13	..	..	3	3
72. S. Martin, Oak Lane.....	1894	330	3	..	..	..	..	..
73. S. Martin-in-the-Field, Chestnut Hill.....	1896	505	2	4	..	..	..	..
74. S. Mary, Hamilton Village.....	1827	448	6	10	1	2	..	3
75. S. Mary, Pro-Cathedral.....	1837	320	2	4	..	..	..	..
76. S. Matthew, Francisville.....	1825	732	10	5	1	..	2	3
77. S. Matthias, Spring Garden.....	1859	425	7	4	2	1	3	6
78. S. Michael, Germantown.....	1860	629	4	4	..	1	3	4
79. S. Nathanael.....	1923	300	3	..	..	..	2	2
80. S. Paul.....	*	..	12	2	..	..	..	..
81. S. Paul, Aramingo.....	1870	240	6	..	..	..	..	..
82. S. Paul, Chestnut Hill.....	1856	589	2	4	..	..	2	2
83. S. Paul Memorial, Overbrook.....	1899	631	5	..	..	..	1	1
84. S. Paul Memorial, Fifteenth and Porter Sts.....	1911	384	4	..	..	..	..	..
85. S. Peter.....	1785	778	7	32	..	1	2	3
86. S. Peter, Germantown.....	1874	717	2	6	..	1	1	2
87. S. Philip.....	1841	387	11	4	..	4	..	4
88. S. Sauveur.....	1872	113	3	3	..	1	..	1
89. S. Simeon.....	1891	2285	3	14	..	7	7	14
90. S. Stephen.....	1823	501	7	14	..	1	2	3
91. S. Stephen, Bridesburg.....	1869	314	10	..	..	..	..	..
92. S. Stephen, Wissahickon.....	1887	233	8	..	..	..	1	1
93. S. Thomas.....	1864	515	11	1	1	2	2	5
94. S. Timothy, Reed Street.....	*	..	10	1	..	..	..	..
95. S. Timothy, Roxborough.....	1861	744	5	20	..	3	2	5
96. The Merciful Saviour.....	*	..	6	..	1	..	..	1
97. The Saviour, West.....	1852	1333	13	16	1	2	3	6
98. Transfiguration.....	*	..	12	2	1	..	1	2
99. Trinity, Maylandville (now S. Philip).....	*	..	4	..	..	..	..	..
100. Trinity, Oxford.....	1786	403	7	8	..	2	1	3
101. Trinity, Southwark (merged with Zion).....	*	..	11	..	3	2	..	5
102. Zion.....	1821	332	9	..	..	..	..	:
B. MISSIONS								
103. All Souls for the Deaf.....	..	364	3	1	..	1	2	3
104. Christ Church Chapel.....	..	200	3	3	..	1	..	1
105. Divinity School Mission (later, S. Paul's, then Atonement Memorial).....	..	..	1	..	..	2	..	2
106. Epiphany Chapel.....	..	..	8	..	..	..	..	..
107. Grace Chapel.....	..	..	8	..	..	..	..	..
108. Holy Comforter Memorial Chapel.....	..	258	6	8	..	..	1	1
109. Holy Communion Chapel.....	..	644	5	2	..	..	..	..
110. Holy Redeemer Mission (Polish).....	..	242	1	..	..	..	..	..
111. Holy Trinity Memorial Chapel.....	..	381	8	10	..	..	..	..
112. L'Emmanuello.....	..	207	2	..	..	..	1	1
113. Mediator Chapel (formerly Reconciliation).....	..	1006	3	2	..	..	1	1
114. Phillips Brooks' Memorial Chapel.....	..	244	1	..	..	..	1	1
115. Prince of Peace Chapel.....	..	683	6	4	..	..	1	1
116. Redeemer, Seamen's Mission.....	..	..	7	..	..	..	..	..
117. S. Ambrose.....	..	285	8	..	1	..	2	3
118. S. Andrew-in-the-Fields, Somerton.....	..	40	..	..	..	..	..	..
119. S. Augustine.....	..	262	3	..	..	..	..	..
120. S. Barnabas, Germantown.....	..	222	2	..	..	..	1	1
121. S. Cyprian, Elmwood.....	..	16	2	..	..	..	..	..
122. S. Gabriel, Feltonville.....	..	134	2	..	..	..	..	..
123. S. George, Richmond.....	..	366	1	..	..	..	2	2
124. S. George, Venango.....	..	135	3	..	..	1	..	1
125. S. Mary of the Annunciation (Italian).....	..	132	1	..	..	..	..	..
126. S. Mary's Chapel of S. Mark's Church.....	..	..	1	..	..	..	..	..
127. S. Mary, Manayunk (Polish).....	..	63	1	..	..	..	..	..
128. S. Michael's Chapel of S. Mark's Church.....	..	..	2	3	..	..	..	..
129. S. Michael and All Angels.....	..	63	8	..	..	..	2	2
130. S. Monica.....	..	74	2	..	..	..	..	..
131. S. Simon the Cyrenian.....	..	803	3	2	..	..	1	1
132. S. Titus', Elmwood.....	..	119	4	..	..	..	..	..
133. S. Valentine (Polish).....	..	..	..	..	..	..	..	..
134. Transfiguration.....	..	..	2	..	..	..	..	..
135. Trinity, Crescentville.....	..	..	2	..	..	..	..	..
Allowance for cases where two or more Cures were served concurrently by one Minister.....	..	..	727	5	—	—	—	—
Totals.....	..	51,682	722	621	61	61	120	272

* No longer in union with Convention.

Here and There in the Diocese

Fifty new members were enrolled in the Church School of Epiphany, Sherwood, in a campaign recently conducted. Miss Florence Ellis carried off first place with the largest number and Miss Marie Martin came in second.

The cafeteria for business women in the Guild House of St. James' Church, Philadelphia, served more than 5500 lunches in January, making a new record for that month of the year. January of 1923 was the next largest, when 5000 lunches were served.

The Vestry of Grace Church, Mt. Airy, at a recent meeting adopted resolutions congratulating Mr. Charles H. Landenberger upon the completion of twenty-five years of service to the parish as a Vestryman.

To fill the vacancy caused by the death of Mr. Theodore W. Cramp, the vestry of St. James' Church, Philadelphia, has elected Colonel George E. Kemp. Colonel Kemp is Postmaster of Philadelphia.

During the absence of the Rev. Thomas E. Della Cioppa, his Mission of L'Emmanuel is in charge of the Rev. Elliot White of the Pro-Cathedral. The regular services are being maintained by the help of Lay Readers and the Rev. S. G. Biagini, of St. Mary of the Annunciation Italian Mission.

Mr. Reynolds D. Brown, speaking on behalf of the Near-East Relief, addressed the congregation of the Pro-Cathedral, on Sunday, February 17th, at 10.30 A. M. service.

The nurses of the Howard Hospital gave a St. Valentine's social in the Guild Hall of the Pro-Cathedral, Thursday evening, February 14th.

The Rev. John Howard Lever, rector of the Church of the Advocate, Eighteenth and Diamond Streets, has been presented with an automobile, the gift of some members of the parish.

St. James', Hestonville, the Rev. John M. Weber, rector, has just completed the painting and decoration of the interior of the church. The congregation met the expenses from the proceeds of a bazaar. The rector is the editor of a parish paper, *St. James' Messenger*, which has been started as a monthly publication.

The Rev. and Mrs. Richard J. Morris are now making their home with Mr. Morris' mother in the Morris home, "Dundale," Villa Nova.

Deaconess Edith Hart, who is doing missionary work in Hankow, has accepted an invitation to talk to the Sunday School of Calvary Church, Conshohocken, after Easter. Peter Tsen, a Chinese boy Calvary's school sent to school in China for several years, makes his home in Hankow.

The Rev. N. B. Groton, rector of St. Thomas', Whitemarsh, in *St. Thomas' Messenger* has a most interesting lot of information concerning Dr. and Mrs. Theodore Bliss, of the Church General Hospital at Wuchang, China. Dr. and Mrs. Bliss have been assigned to the Whitemarsh parish as St. Thomas' "very own" under a plan adopted by the National Council by which every parish or a group of people in a parish keep in their thoughts and prayers one or two missionaries at work in the "field." Prayers are offered in St. Thomas' each Sunday for Dr. and Mrs. Bliss and the hospital.

The Rev. and Mrs. Stanley R. West will be given a reception from 8 to 10 o'clock on Monday night, March 3rd, in the Parish House of Calvary Church, Conshohocken, under the auspices of the Women's Guild. Mr. West, who was elected rector of Calvary, following the death of the Rev. J. Kennedy Moorhouse, takes charge the first Sunday in this month.

News despatches from Chicago about the middle of last month announced that \$50,000 had been bequeathed to the National Brotherhood of St. Andrew under the terms of the will of Mrs. Lucretia Houghteling, of that city, as a Memorial Fund in memory of James L. Houghteling, the Founder of the National Brotherhood.

The Church Club at its Club night on Monday, February 25th, had as dinner guest and speaker, Professor Edward A. Steiner, of the University of Iowa. Fifteen years ago Professor Steiner addressed the Club. At the February gathering Professor Steiner greeted a number of old friends. His topic was, "The Church's Part in Americanizing the Immigrant."

Mr. F. Lyman Wheeler, for the past ten years Organist and Choirmaster of Holy Apostles, Twenty-first and Christian Streets, has become Organist and Choirmaster of the Chapel of the Mediator, Fifty-first and Spruce Streets. The Mediator is one of the chapels of Holy Apostles.

The Rev. George A. Barton and the Rev. George C. Foley, members of the Faculty of the Philadelphia Divinity School, are to be among the speakers at the jubilee meeting of the Church Congress, in Boston, April 26th to May 2nd. Doctor Barton's topic will be "What Do the Gospels Teach Us?" Doctor Foley will speak on 'Shall We Discontinue Making Creeds a Requisite of Church Membership?'

A CORRECTION

THE CHURCH NEWS regrets the appearance of several inaccuracies in its last issue in reference to the Fiftieth Anniversary of St. Peter's Church, Germantown. It is in receipt of a letter calling attention to them, and takes this means of correcting the same, thanking the correspondent who called attention to them.

In the February article it was said that since the erection of the Church a Sunday School building was added. The fact is the Sunday School building was built when the church was built. A more regrettable error was stating the first rector was the Rev. Thomas Hill Rumsey. The first rector was the Rev. Theodore Sill Rumney. Doctor Rumney was rector from 1873 to 1903. He died November 24, 1903, in his seventy-eighth year. The misstatements were the result of depending upon a Philadelphia newspaper report of the anniversary. We apologize to all our readers for the mistakes.

MISSION RESULTS

Bishop Bursleson, of South Dakota, speaking in All Saints' Church, Palo Alto (the seat of Stanford University), had an object lesson in the congregation before him as he emphasized the value of the Church's work among the Indians. The physical director of Stanford University is an Oneida Indian, whom the Bishop had known in his boyhood and who received his first education in our mission school. His wife is a Sioux Indian from the Sisseton Reservation in South Dakota.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Farmer and Religion

The Executive Committee of the American Country Life Association have decided to make the subject of the next Conference, which will be held at Columbus, Ohio, November 8-11, 1924, "The Vital Importance of the Moral and Spiritual Forces in the Development of the Rural Community." That is to say, this is the thesis to be discussed at the meeting, as it is stated by the president of the association. The aim will be to formulate a practical and comprehensive Christian program for agricultural and country life. So many representative men and women, both from among the country life leaders and from the churches, have already promised their hearty co-operation that this bids fair to be a conference of outstanding importance in the history of American rural life.

In the fall of 1913, at the University of Illinois, Prof. A. W. Nolan was teaching a Y. M. C. A. Home Mission Class, using Fiske's, "The Challenge of the Country," as a text-book. This class developed into a permanent Country Life Club, and it "turned its missionary spirit loose" to spread through the educational institutions of the United States a movement to organize similar clubs. As a result, the Collegiate

Country Life Club of America was developed. It now has eleven local chapters, in universities, colleges and normal schools. Concerning the opportunities open to this student organization, the President of the American Country Life Association says:

"I am persuaded that there has not been a time in a generation when young men and women could enter into this rural field with as much zest as at present. This is especially true of those who are interested in the welfare aspects. Problems of the rural home, for example, are attracting afresh the interests of both men and women; rural recreation, rural health, rural education, are all receiving unwonted attention and are offering increasing opportunities for service. All this applies with particular force to the country church, in spite of the fact that the church, as an institution, is not living up to its possibilities. I am sure, however, that we are on the verge of a revival of a great religious interest in America, and equally sure that there is a rising tide of conviction among our farm people that after all the moral and spiritual values of life are the most important ones. The church will benefit by this revival, of course, because it is the natural organ or agency of our finest moral and spiritual idealism."

HOLY TRINITY, LANSDALE

REV. W. J. WILKIE

Lansdale is a growing town and Holy Trinity is sharing its growth. Our recent canvass reflected this, as ninety-nine pledge cards were signed, as against sixty-eight for the best previous year. As a result, \$800 has been pledged toward the salary of the rector, an increase of \$200 over last year. The close of the year found the Mission free from debt, and with a fair working balance in the treasury.

The Sunday School has made an encouraging advance in numbers, and under the efficient superintendency of Mr. William M. Taylor is doing an excellent work.

During the present year we are hoping to make a substantial addition to the Parish House Fund, which now amounts to a little over a thousand dollars.

WOMAN'S BIBLE CLASS

The Mission Study Class conducted in St. James' parish, Perkiomen, during Advent, has developed into a Woman's Bible Class which meets every Wednesday at the Rectory at Evansburg. The ladies of the community, regardless of denomination, are enthusiastic members of the class. Deaconess Morris conducts the class.

ST. JOHN'S CHURCH, KELTON

REV. CHARLES E. SPALDING

One of the oldest and most interesting of the rural churches in the Diocese is St. John's Church, Kelton, in the Convocation of Chester. Standing in the open fields, far from the noise of the city, it speaks of the rural work of the past, when this historic country was the home of pioneers and settlers of early days.

Built of stone, and overed with English ivy, it is a picturesque witness to the labors of the men and women who took an active interest in the early work of the Diocese.

At the Convention held in Old Christ Church, Philadelphia, May 28, 1793, the Rev. Thomas Rushton signed the "Act of Association" in the name of this congregation, thus making St. John's Church of New London Township, Chester County, Pa., a member of the Protestant Episcopal Diocese of Pennsylvania. The first service was held in this vicinity in 1715, and services have been held continually for over two hundred years.

Two marble tablets in the Church commemorate the labors of the Rev. George Kirk, who was for forty years Rector of the Parish; and Thomas M.

Charlton, who was for fifty years Rector's Warden.

The Centennial of the Parish was celebrated in 1893, and the members of the Vestry were Thomas Charlton, Samuel Shock, John D. Nelson, William D. Nelson, Frank Shock, and W. H. LaFevre.

Members of the Charlton and Nelson families are carrying on the work today.

Many of the old families are gone but the work goes on.

Mr. John N. Jefferis, great-grandson of Thomas Charlton, is lay reader of the Parish, and conducts service every Sunday, and the Rev. Charles E. Spalding, Rector of the Church of the Advent, Kennett Square, administers the Communion on the Second Sunday in each month. There are thirty children in the Sunday School, and the church stands for the old faith in a changing community, and so the work of the Church of Christ goes on.

CONFIRMS A CENTENARIAN

In a letter from the Bishop of Utah he tells of an old Indian, 100 years old, who was in the Epiphany confirmation class, when the thermometer registered 40 degrees below zero. The Bishop adds, "He is a triumph."

THE COUNTRY CENTER MISSION

The name of the little paper published by the Center Mission has been changed to *News from the Country Center Mission*. The Christmas number appeared with a very attractive cover design by Mr. Morgan Colt. The design expresses Mr. Colt's personal conception of an approach to the Chapel of the Holy Nativity at Wrightstown. The Chapel is now the center of missionary endeavor, and the sanctuary where daily services are offered to Almighty God. Mr. Colt's design for an approach to the Chapel represents an ideal for which the members of the Mission will continue to strive until it is realized in wood and stone.

Mr. Colt has also designed a new Cross, to be placed on the Chapel. An estimate of its cost has already been obtained.

On the second Tuesday of each month men representing the different missions gather for a dinner at Wrightstown. At the last meeting of the Executive Council, the laymen from the Churches, recommended, unanimously, an every member canvass in behalf of the missionary enterprise in every one of the Churches ministered to by the Country Center Mission. The record of these Churches for the last year has been an encouraging one. All quotas have been paid, and, in addition, there is over \$500 in the bank for the opening up of a special work in the Liberian Hinterland.

Trinity Chapel, at Center Hill, which is in charge of Mr. Barnett, reports that the Church School is picking up in numbers and interest in a most encouraging degree. An adult class, of some fourteen members, has determined not merely to sit at the teacher's feet for instruction, but to do their Bible reading at home, and then discuss the subject for the day in class. This discussion does not long remain in the realm of antiquity. From the Ten Commandments they find themselves discussing polytheism, industrial ideals, peace and war, etc. After the class meeting, the members remain for corporate worship at the Church service.

The Rev. Charles H. Collett recently came to the Center Mission. He has been giving a course on "The Bible," at the New Hope School.

The Mission is planning a Retreat for laymen, to be held at the week-end, March 30th.

BOLT THAT DOOR

"Each sin has its door of entrance,
Keep—that—door—closed!
Bolt it tight!
Just outside, the wild beast crouches
In the night.
Pin the bolt there with a prayer,
God will help to fix it there."

The Editor's Book Shelf

The Life and Teaching of Jesus the Christ. By the Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. New York, Oxford University Press, 1923, pp. xiii, 325.

This book may fairly be judged from two quite distinct standpoints. On the one hand, it is an apologia for the personal belief of Bishop Headlam. On the other hand, it is a scientific consideration of some of the chief historical problems of early Christianity. As a personal apologia, it merits all praise, and we are sure that few will read the generous and sincere devotion to our Lord which breathes through every page without a deepening both of our respect for the author and of our loyalty to his Master.

But as a scientific consideration of Christianity, we feel bound to express our conviction as to its marked inadequacy. There are in many places an inaccuracy and almost slovenliness of thought which cause doubt as to the depth of our author's reasonings. For instance, at the very start we are told that "the authorities for the life of Jesus are twofold—primary and secondary." The primary are the four Gospels. Now obviously in the usual meaning of the words, there are no primary authorities whatever for Christ's life, since "primary" always refers in scientific history to the writings of the subject himself. All the Gospel accounts are therefore obviously at least secondary. That this is far more than a merely verbal slip, the subsequent treatment shows, as in it the New Testament Gospels are continually treated as if they were, or could be used as, primary sources from our Lord's own lips.

In Chapter V, "The New Teaching," we have a somewhat extended exegesis of the Sermon on the Mount. Despite the many good and true things which Bishop Headlam points out, we cannot help wondering just why primitive Christianity should have created such a moral revolution, if its teaching were as mild and harmless as is here depicted. The sweeping social moral teaching of our Lord is interpreted as having elements of "paradox" and "exaggeration." By this means, of course, all is smoothed down, and Christianity is made eminently respectable.

The use of this book as a text-book in an adult Bible Class—of college men and women—ought to prove helpful and illuminating.

C. R.

Erasmus. A Study of His Life, Ideals, and Place in History. By Preserved Smith, Ph.D., Litt.D., Professor of History in Cornell University. New York, Harper and Brothers, 1923, pp. xiv, 479.

Luther, Loyola, and Erasmus represent three distinct expressions of the well-nigh universal desire for change and innovation which was the dominant note of the sixteenth century. In Luther we have emotion triumphant, in Loyola discipline, while Erasmus remained faithful to scholarship. Hence it was that so long as the Reformation atmosphere, with its fierce controversies focused upon both emotion and discipline, remained strong, it was impossible for Erasmus to be popular, and indeed both Luther and the Council of Trent found it difficult to coin words bitter enough to voice their detestation of one who remained devoted simply to scientific truth. In our day, with the Reformation interests dead and buried, there is more chance for the life of Erasmus to receive justice, yet even here his nemesis follows him, for while Erasmus was the great Modernist of his time, he was whole-heartedly a Catholic Modernist, and this latter platform is such an unknown country to the average person who prates of Modernism, that even now to many persons Erasmus remains an enigma.

Doctor Smith has presented us with a charming picture of the great Dutch Humanist, and the volume bears all those marks of thorough scholarship and first-hand acquaintance with the data, which have placed Doctor Smith at the head of our American writers on Reformation Church History. He has given us not only a solidly documented treatise on Erasmus, but he has succeeded in making it eminently readable. If we cannot adjudge that he has uttered the last word upon his subject, it is simply because we feel that it is psychologically impossible for anyone not a dyed-in-the-wool Catholic to grasp the true attitude of a man like Erasmus, of him who was never tired of showing up the absurdities and superficialities and often sheer paganism of a very large amount of clerical life, while at the same time never for an instant forgetting that the Church is greater than any of her ministers, and that Christ is the Lord of the Church, though he be not Master of many of her ministers.

We recommend this study to those who are agitated over contemporary Church wars.

C. R.

In Memoriam

✠
For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

The Rev. Stewart U. Mitman, Ph.D.

The Reverend Stewart U. Mitman, Doctor of Philosophy, entered into life on Thursday, January 17, 1924.

For eight years Dr. Mitman had been instructor in Religious Education in the Divinity School. He had fitted himself for this special field by thorough study, and by practical experience, not only as a teacher, but as a leader in education in the Church. Thus he brought to his task as instructor not only a fine technical equipment, but the sane common sense that is the fruit of much human contact. Dr. Mitman was the first specialist in his subject upon our teaching staff; he not only gave the School fine and notable service, but he laid foundations, and opened vistas for our future work.

His duty, especially of late, was often done at great effort and cost to himself; but his cheery optimism and firm determination so triumphed over physical disabilities that we, his colleagues, hardly realized the burden he was bearing or the strength of character with which he bore it. More and more he endeared himself to faculty and students by his constant interest in all our affairs, by his resolute character, by his modesty and by his genuine Christian devotion.

We mourn his loss; and pay this tribute of admiration and affection to his memory.

By order of the Faculty,
GEORGE G. BARTLETT,
Dean.
JOS. CULLEN AYER,
Secretary.

Mrs. Philip H. Brice

At the meeting of the Pennsylvania Diocesan Council, January 31st, the following minute was presented for adoption:

"Whereas the Pennsylvania Diocesan Council of the Girls' Friendly Society has heard with deep sorrow of the death of Sarah Leonard Brice, who entered into rest January 24th, 1924, it adopts the following minute:

"That the Council place on record its sense of grief in the loss of such an Associate, and endeavor to express the esteem and affection in which she was held.

"Mrs. Brice first became connected with the Girls' Friendly Society as an Associate in St. Peter's Parish, Third and Pine Streets, and held various offices in the Society for over a period

of seventeen years. From 1907 to 1917 she was Branch Secretary at St. James' Church, Twenty-second and Walnut Streets; for six years she was a member of the Diocesan Executive Committee; for five years a member of the Lodge Committee, and from 1918 an elected member of the Diocesan Council.

"In all these offices she was faithful and efficient. Her great interest in the Society, her untiring efforts for its welfare, her well-balanced judgment, produced admirable results; her gracious manner and ready sympathy made working with her a pleasure, while her keen sense of humor was cheering to those associated with her."

Anna J. Magee

By the death of Miss Anna J. Magee on December 12th, 1923, St. Stephen's Church lost one of its faithful workers and its most generous benefactor. Succeeding her sister, Miss Eliza Magee, as Treasurer of the United Offering, she increased by her zeal and assiduity the sum total of the gifts and the number of the givers. As long as her health permitted she was a faithful worker in the Benevolent Society. When she came into possession, as the last of the family, of the great bulk of the family fortune she rapidly developed into a most liberal giver. Her benefactions became, indeed, the great interest in her life. She possessed the great grace of giving largely without any narrow limitations. It gave her the purest happiness to beautify the Church that she loved. She rejoiced to show her appreciation of the skill of her physicians by generous gifts to Jefferson College and Hospital, which he had long served. Her interest extended in a steadily widening circle to include the School of Industrial Art, the Historical Society of Pennsylvania, and many worthy causes. to her family and supplied a long-felt want in our city by her munificent bequest of a million dollars for a Convalescent Home.

Long and gratefully will the name, Magee, be cherished in St. Stephen's Church, upon which the members of this loyal family showered so many benefactions in the shape of artistic memorial and helpful endowment, but none will be more lovingly remembered than Miss Anna J. Magee, who turned to its activities for interest and friendship in her last lonely years; who worked so faithfully in its societies; who during life so magnificently decorated and equipped its edifice, and at her death made such generous provision for its future.

For the Vestry,
CARL E. GRAMMER, Rector.
I. SMITH RASPIN, Secretary.

William H. Morris

The Rector and Vestry of the Memorial Church of the Good Shepherd, Rosemont, Pa., with a deep sense of loss, record the death of William H. Morris, the Rector's Warden, on January 11th, 1924.

Well known and beloved by all, he was an outstanding example of the Christian man. His devotion to his family, his integrity in business and his constant and untiring work for the Church made him conspicuous through the long years of his activity.

The Parish, especially in those years when financial help and moral encouragement were needed, has been greatly strengthened by his zeal and devotion.

The Diocese has been blessed by his lively interest in the missionary work, both at home and abroad. With a keen appreciation of duty he attended all meetings of the Convocation which included our Parish, and with a feeling of responsibility he was always present as a deputy to the Diocesan Conventions.

Of his munificent benefactions we make mention only in order to round out the record of his good works.

We know his example will make others the stronger, and that the Church he so loved on earth will be the richer for his intercessions behind the veil in the nearer presence of God.

We further desire to record and to extend our deep sympathy to the members of his family.

By order of the Vestry,
A. L. HOSKINS,
Secretary.

Rosemont, Pa.,
February 3rd, 1924.

Charles Francis Gummey

Following the death of the Honorable Charles Francis Gummey on December 24th, 1923, the appended Resolution has been adopted by the Rector, Wardens, and Vestrymen of the Church of the Messiah, Gwynedd:

That in the death of Charles Francis Gummey, the Church of the Messiah has suffered a great and sad loss.

Judge Gummey had been for many years a faithful communicant of the Church, and a most interested and active member of the Vestry, a large part of the work of which fell to him as Secretary, and was always most conscientiously and efficiently done. Widely esteemed as a public citizen, and beloved as well by those who knew him personally, he was one who not only inspired confidence by his integrity and sound judgment, but affection as well, by his sympathetic kindness of manner and spirit, and his warmth of person-

(Continued on page 217)

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(Continued from page 214.)

ality. His was an exemplary Christian character.

Judge Gummey will be sorely missed by his friends and neighbors in the Parish and countryside, and the Rector and his fellow-members of the Vestry wish to record for themselves and the Parish generally their great sense of loss in his death and their deep sympathy with his bereaved family.

It was resolved that this Resolution be written into the minutes of the Vestry, and published in the Parish Kalendar and the CHURCH NEWS of the Diocese of Pennsylvania, and also that a copy be sent to Mrs. Gummey.

J. Howard Taylor

WHEREAS, it becomes our sad duty to note the demise on January twenty-eighth, Nineteen hundred and twenty-four, of our beloved Fellow Vestryman, J. Howard Taylor; and

WHEREAS, he having served with us for several years and always gave evidence of most earnest devotion to our work, as he had all his life been devoted, loyal and energetic in the interests of the Church; and

WHEREAS, we are deeply cognizant of the sterling virtues which characterized him and endeared him to all who knew him; therefore be it

Resolved, that it is the unanimous expression of the members of the Vestry of the Chapel of the Mediator, that in the death of J. Howard Taylor we have suffered an irreparable loss, and that

our heartfelt sympathy goes out to his bereaved family; and further be it

Resolved, that these resolutions be spread upon the minutes of this Vestry, and that a copy of them be presented to the family of the deceased, and another copy be sent to the CHURCH NEWS of the Diocese.

C. R. BUCKALEW,
Secretary.

Charles Biddle

The Diocese of Pennsylvania suffered an unusual loss in the death of Charles Biddle on July 11, 1923. Mr. Biddle had been somewhat failing in health for some time, but his condition was not thought to be very serious and his sudden death came as a great shock to his many friends.

The Diocese of Pennsylvania has been

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fortunate in having the services of many able laymen cheerfully volunteered to it along different lines. It is nothing more than the simple truth, however, to say that no one of its laymen in recent years has contributed more effective service than Charles Biddle. His duties in connection with the Standing Committee will doubtless be recorded by others, but his services to the Trustees of the Diocese, and particularly to the Committee on Trusts of that body, were of an exceptional nature. It is well known that many difficult and delicate questions arise in connection with the various trusts in which the Trustees are concerned, and Mr. Biddle's knowledge of Law and his exceedingly good judgment were most useful to the Committee of which he was Chairman for a long term of years.

A striking instance of his services was the problem that arose in connection with the gift of Mrs. Watson to the Pro-Cathedral; the working out of this gift was indeed a most delicate matter, and Mr. Biddle was the representative of the Trustees throughout in handling it. The Trustees of the Diocese, and particularly the Committee on Trusts, have suffered an irreparable loss in his death.

Resolved, That the Trustees of the Protestant Episcopal Church in the Diocese of Pennsylvania take pleasure in expressing in the above memorial their appreciation of the services of the late Charles Biddle.

Resolved, That a copy of this Memorial be sent to the family, and also published in the Church papers.

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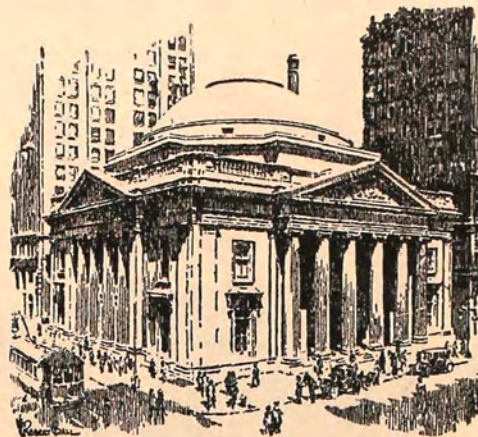


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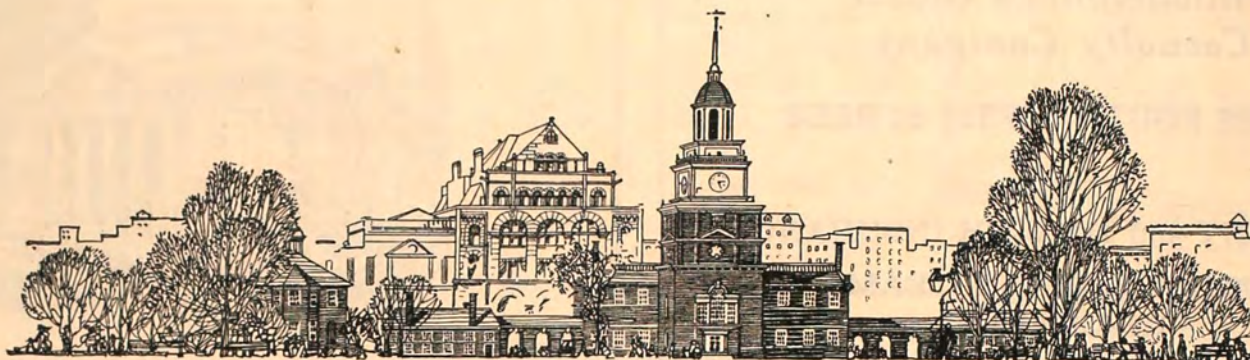
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CHARTERED
1 8 1 2

517 Chestnut Street
Philadelphia